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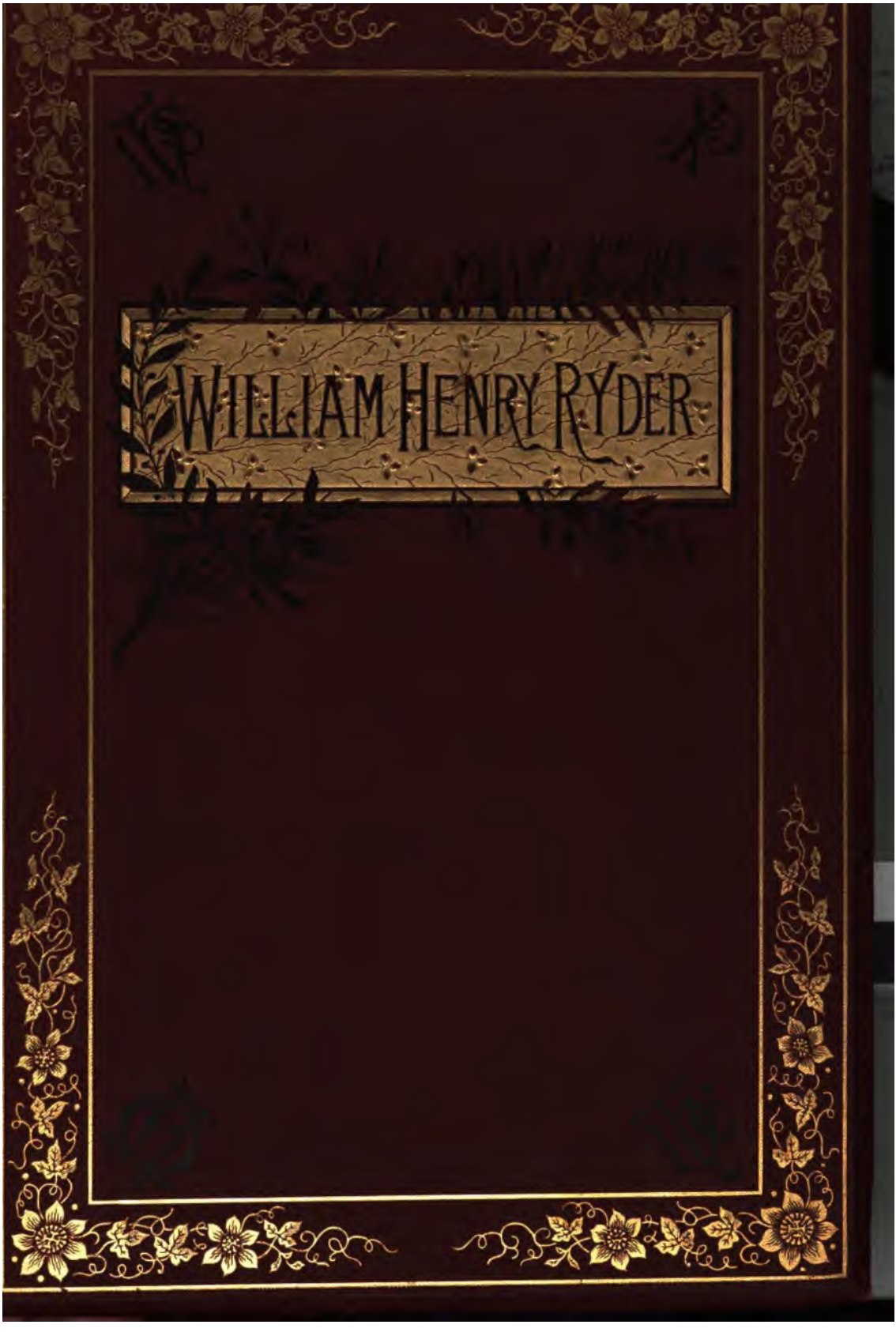
WILLIAM HENRY RYDER

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BIOGRAPHY

OF

WILLIAM HENRY RYDER, D. D.

W. H. Ryder

BIOGRAPHY

OF

WILLIAM HENRY RYDER, D.D.

BY

JOHN WESLEY HANSON, D.D.

"a tower of strength
That stood four-square
To all the winds that blew."

Illustrated.

BOSTON:
UNIVERSALIST PUBLISHING HOUSE.
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I DEDICATE THIS BOOK

To E. J. H.

WHO LOVED THE SUBJECT OF IT WHEN LIVING,
AND WHO REVERES HIS MEMORY.

At her earnest solicitation it was begun, and by
her constant encouragement and help
it has been completed.

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The residence of Dr. Ryder at the time of the Great Fire was the house seen at the right of the Wabash Avenue Church.

The tower in the centre of the picture of Provincetown represents the Town Hall on the site of the Ryder Homestead. The spire on the left of the Town Hall is that of the Universalist Church.

The portrait is a remarkably faithful picture of the original during his later years.

The four monograms on the cover are explained on page 201.

WILLIAM HENRY RYDER.

I.

Introduction.

THIS biography was undertaken both from a sense of duty and a love for the man whose life it attempts to record. It seemed to be due to his successors in the church of his love, to describe the noble life of WILLIAM HENRY RYDER; and the duty was one that the author has performed *con amore*. For about forty-four years of the most intimate acquaintance, we not only enjoyed the mutual sympathy of a common work, but our specific views were so nearly in accord that the task of writing his Life became a labor of love.

While arranging the materials for this memoir I have felt constantly *en rapport* with the man, sometimes more than when he was living. There have been moments in which I have seemed nearer to him than when we stood face to face in the flesh, and for the time being my

mind was "subdued to what it worked in, like the dyer's hand."

If any reader shall catch an impulse from the volume that shall inspire him with resolutions to acquire the spirit and principles that animated and actuated the subject of this memoir, the world will be the better, and the book will have served its purpose.

II.

Dearth of Personal Records.

Seldom has a man so prominent as Mr. Ryder left so few materials of which to construct an interesting story. The absence of diary, or of personal record of any kind, and the dearth of letters from him to friends from which matter pertaining to himself might be extracted, and even of manuscripts of sermons, are something remarkable. His preaching for many years had been almost exclusively what is called *ex tempore;* it was his habit to write few and brief letters; he communicated next to nothing to the press, and so far as is known left no personal data. Scarcely a line of his writing has been found, except his will. Added to this, he rarely talked of himself. So that biographical matter, such as biographies are usually composed

of, would seem to be very meagre. At the same time, Mr. Ryder's public work was so broad; his character was so large and grand; his generosity so far-reaching and beneficent; and his discourses that found their way into type, almost without his effort, were so marked,— withal, he occupied the public attention for so many years, that what his career lacks in incident and in data is perhaps compensated in other ways. It may therefore be possible, the author hopes, to evolve such an impression of the man, such a picture of what he was, as shall convey to the reader's mind a correct idea of his character, his work, his life, his real self.

To pass nearly forty years as parish preacher, going from pulpit to study and from study to pulpit; quietly visiting his people in their prosperity and adversity; kneeling at the bedside of the sick, and standing over the coffined dead,— all this gives very little matter with which to construct an interesting story, especially when no account of it remains. No doubt, had the incidents that occurred as Mr. Ryder went his rounds among the people, and the workings of his mind as he lived out his life, been written down and preserved, they would make a precious record. In the absence

of this we can only study the grand figure, and gauge its antecedents and estimate its hidden springs by the ripe results in the full and completed life. Such a harvest as was gathered into the garners of heaven when he departed could only have been matured from precious seed, fed by celestial dews, and diligently and faithfully nurtured.

III.

Character of Maritime People.

There seems to be something in the atmosphere of the seaside that religiously disposes the minds of men. Those "who go down to the sea in ships, and do business in great waters" were among the first to respond to the call of the Master, and leave their nets and follow him; and ever since the dwellers by the sea have not only been noted for their Christian tendencies, but for their readiness to recognize the ever-unfolding phases of Christian truth.

When John Murray landed on the Jersey sands he found those who were waiting his arrival, whose hearts had already caught and germinated the good seed of the Kingdom, and the message he proclaimed found from them a ready response. His more permanent labors on

the Massachusetts coast were at once fruitful of results, and sea-faring people seem to have hailed his words with the most enthusiasm, and to have been among those who most persistently retained them. Not only the ancient town of Gloucester, the scene of his first permanent labors, but Cape Ann, Cape Cod, and the Massachusetts shores saw his adherents multiply, until it almost seemed that his generous doctrines were indigenous to the soil. Not only the intelligent shipmaster, but the men and boys who made up his crew were wide awake, independent spirits, keenly alive to progressive ideas, and they naturally gave hospitable reception to the new thought, and wherever found they brought it home from their wanderings, and submitting it to the scrutiny of the level heads and warm hearts that seem in an unusual degree to abound in maritime communities, it resulted that the new faith took deep root along the Massachusetts coast. Nowhere else have the broad principles of the Universalist faith more prevailed, and nowhere else are they relatively more dominant, than among the intelligent, progressive, moral, and religious population that occupies the sandy or rock-bound coast, the bays and inlets, the towns and cities of "the wild New

England shore." Though a prolific cradle of emigration, that has sent out the flower of its youth to people other realms, and though they have conveyed the broader faith to plant new churches and leaven and expand narrow creeds, from the Atlantic to the Pacific, the home realm was not impoverished by exportation; the scions that were transplanted and grafted elsewhere did not leave the native stock barren or less vigorous. Our faith, that had its first marked growth along the New England border, is still the prevalent sentiment where it first took root. And as much as in any one portion of that favored region, this is true of that curious locality, Cape Cod.

A copy of the "Boston Trumpet" dated in the year 1850 says: —

"Here is the best of soil for the heavenly plant of Universalism. In the hearts of often-tried and far-wandering mariners, with homes and friends to love, with the bright skies and the billowy ocean to study, it may well flourish and it does flourish."

IV.

Thoreau says: —

"Cape Cod is the bared and bended arm of Massachusetts; the shoulder at Buzzard's Bay; the elbow or crazy bone at Cape Mallebarre; the wrist at Truro,

and the sandy fist at Provincetown, — behind which the State stands on her guard, with her back to the Green Mountains, and her feet planted on the floor of the ocean, like an athlete, protecting her bay, — boxing with northeast storms, and ever and anon heaving up her Atlantic adversary from the lap of earth, — ready to thrust forward her other fist, which keeps guard the while upon her breast at Cape Ann."

Description of Cape Cod.

This singular formation has an average width of five miles, and extends from the town of Sandwich east and northwest about sixty-five miles. With the exception of here and there a bowlder, near the mainland, it is largely composed of yellow sand, "clear grit," without a particle of soil or even gravel, to a depth of three hundred feet below sea level, — says Hitchcock. For thirty miles from the point of the cape, — the "fist," — scarcely a rock is seen. The surface gradually rises from the shore to the interior some two or three hundred feet, but to the eye the country wears the appearance of a vast level of dreary sand, mostly bare, broken by scrubby undergrowth, patches of grass, scattering houses, villages, windmills, salt works, small cranberry marshes, among which the sand drifts like snow, and in the more exposed localities the sand is only kept from burying houses

by protecting fences. In places one can see the reflection of the sun on windows fifteen miles away. The wells and cellars are of brick, in the absence of stone, and the few small gardens, except in low, swampy places, are of imported earth, brought in the holds of vessels. A story is told — having the flavor of the sea, and illustrating the accuracy of the knowledge of localities acquired by the men who knew almost every inch of the shore by sight — of a ship-master of Provincetown, who boasted that he could tell exactly where he was, in any part of the New England seas, by examining the dirt brought up by heaving his lead. Once his men, before casting the lead as usual, greased it, and rubbed on it some of the earth from a barrel containing potatoes, procured from Provincetown. The sailor, after heaving the lead, carried it to the captain, and asked him to tell the ship's whereabouts. Carefully scanning the adhering soil he exclaimed, "Provincetown is sunk, and we are right over Widow Jones's garden!"

The poet James T. Fields, in an amusing *brochure*, locates this scene in Nantucket. But it is quite as likely to have occurred in Provincetown, and is probably as true of one locality as it is of the other. There is truth

in the story, if it is not literally true of the navigators of either place.

V.

Cape Cod People.

The comminuted granite in which the human denizens of the region tramp and wade seems to impart its "sand" to their fibre, and the bracing breath of the ocean that sweeps over the level and sterile surface contributes a tonic to their blood, so that the men and women of "the Cape" wherever they go are characterized by their sturdy persistency; their enterprise and integrity; their moral and civic qualities. In whatever walk of life they are found, they are among the most vigorous, enterprising and successful in any community. Long generations of maritime life have inoculated them with the disposition to migrate, so that, following the star of empire, they have scattered all over the broad domain to which their barren birthplace is the stepping-stone and threshold.

Most of the men of Cape Cod have been seafarers,— shipmasters and sailors. They have ploughed the brine in all latitudes, under every sky. From the original settlement of this inhospitable promontory these modern but peace-

ful vikings have coasted every shore and furled their sails in all the ports of the world. Could their annals be written, the story of their perils and hardships would give splendid illustrations of the poet's aphorism, "Peace hath her heroes." The effect has been to develop a hardy, sturdy race, equal to whatever demands circumstances have exacted.

VI.

Provincetown, the doubled "fist" of Massachusetts, is the extreme end of the Cape. It is the real "jumping-off place" of which we hear so much, for it is one of the few railroad termini where the railway not only ends now, but beyond which it can never go. It has long derived its prosperity from the fisheries, and catching and curing fish has been the principal pursuit of the people. The "smacks" lie at the wharves; the "flakes" surround the town; the odor makes the air redolent; and the thoughts of the young, their "long, long thoughts," all turn seaward as the probable arena of their life exploits. Looking north, east, and west, only the restless Atlantic is in sight, while southward stretches the desert monotony of sand, scarcely less dreary than the "gray and melancholy waste" of ocean.

Provincetown.

PROVINCETOWN, MASS.

The harbor is one of the best on the Atlantic coast, so broad and deep that a navy might ride in the hospitable haven. It is not uncommon for several hundred sail to find shelter at once within the bend of this protecting arm.

The town is principally on two narrow, crooked streets, more than three miles long, unlike the most of the roads, well turnpiked, so that they are free from the clouds of drifting sand that at times are blown about, only kept down here and there by the carefully encouraged beach-grass, whose roots bind it. The wheels of the wagons are broad-tired to keep them from sinking into the yielding soil. The young men in "ye olden time" were wont to say that the Provincetown girls were so light-footed that they could walk to church without getting sand in their shoes; but some of the envious neighbors declared that it was because they carried their shoes under their arms and went barefoot.

VII.

The Mayflower and Pilgrims' First Landing, etc.

It is interesting to remember that the Mayflower, in 1620, anchored off Provincetown, and that the first landing of the Pilgrims before the debarkation at Plymouth was in Provincetown, November 11, 1620, under the lead of the redoubtable Cap-

tain Myles Standish, not on "a stern and rock-bound coast," but on the smooth and sloping beach of Cape Cod. Here the first birth took place, that of Peregrine White, the first white child born in America, who lived to the age of eighty-four; and here occurred the first death, for Dorothy May Bradford was buried beneath the waters of Provincetown Harbor. The famous compact of government was adopted in the cabin of the Mayflower, while she lay at anchor here; so that it may be said that the American nation had its birth in Provincetown, for the "compact" was the germ of American republicanism. When the Cape was first seen by the Pilgrims it was covered with a vigorous growth of oak and pine.

VIII.

Cape Cod Universalists.

The Universalist men and women of this region largely predominate, as compared with their relative numbers in other portions of New England; and whether at home or scattered abroad, they are to be depended upon. The writer of these lines has been connected with our church journals during twenty-one years of his life, and his duties have called him to all parts of our country, particu-

larly in the northwestern States, and he has rarely, if ever, found a Universalist from the Cape, who, in the Western vernacular, "would not do to tie to." Firm, persistent, they are prominent among those who, migrating from the East, have planted the seeds of our cause in the West. Among such people, and contributing its full quota to the characteristic elements of the population, should be reckoned the Ryder Family.

IX.

The Ryder Family.

About 1700 A. D. two brothers, Gersham and Benjamin Rider, arrived from some part of England, and settled in Provincetown. The section of the mother country whence they migrated is not known, but from their choosing the sterile point of land that was the depot and entrepot of fishermen, it is supposed that they came from some part of the "fast anchored isle" where fishing had been the pursuit of the people, and that they chose the Cape because it reminded them of their native realm. The name then, and for several generations, was spelled with an *i* instead of a *y*, — Rider. The subject of this biography and his brother made the new departure by spelling the name Ryder.

From Benjamin (1), the ancestor of William Henry, were descended Benjamin (2), Ebenezer, Mary, Hannah, and Mehitabel.

Ebenezer, the ancestor of William Henry, married Hannah Godfrey, of Chatham, and the following were his children: Samuel, David, Ebenezer, Jerusha, Richard, and Bethia. Bethia died young; Samuel, Ebenezer, Richard, and Jerusha removed to Maine with their families about 1797, and settled in Bucksport and Orrington, on the coast of Maine, then a part of Massachusetts. Jerusha married Solomon Collins.

DAVID (1), from whom WILLIAM HENRY was descended, was born March 3, 1762, and married ANNA HINKS December 10, 1789. ANNA was born in Truro, January 10, 1765, and died May 1, 1820. DAVID died February 12, 1841. The children of DAVID (1) and ANNA were: DAVID (2), born October 2, 1790, died at St. Thomas, West Indies, February 26, 1846; JESSE, born June 30, 1792, died October 24, 1874; ELISHA (1), born March 24, 1794, died December 21, 1795; ELISHA (2) born May 10, 1796, died August 30, 1869; GODFREY (1), born December 31, 1799, married RUTH COLLINS March 29, 1821; ANNA, born March 16, 1800, married Benjamin Rider, and died October 8,

1869; ELIZABETH, born July 8, 1802, married JOHN NICKERSON, died September 26, 1863; HENRY, born May 1, 1804, lost at sea March 2, 1849; and WILLIAM, born October 20, 1806, lost at sea September 21, 1865. DAVID (2) subsequently married LUCY LEWIS, and the children of his second marriage were LUCY LEWIS, born August 3, 1821, HANNAH GODFREY, born August 28, 1825, BENJAMIN, born January 17, 1827.

The children of GODFREY (1) and RUTH were WILLIAM HENRY, born July 13, 1822, died March 7, 1888; married CAROLINE FRANCES ADAMS (who was born February 17, 1822, died February 8, 1891); GODFREY (2), born December 8, 1824, died June 1, 1883.

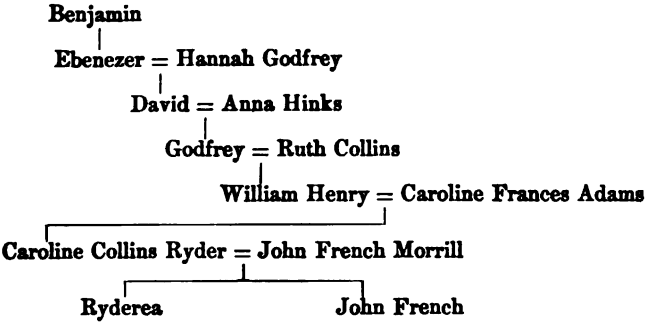
Child of WILLIAM HENRY and CAROLINE FRANCES, — CAROLINE COLLINS, born in Roxbury, Massachusetts, August 26, 1855, married to JOHN FRENCH MORRILL, April 3, 1882 (who was born in Laconia, New Hampshire, July 19, 1833, and died in Chicago June 7, 1887).

Children of CAROLINE C. MORRILL: RYDEREA, born in Chicago, July 26, 1885; JOHN FRENCH, born in Chicago January 24, 1888.

Among the members of the family was Azuba Freeman Ryder, wife of Samuel, who died September 30, 1888, age one hundred and four years and nine months

X.

THE RYDER PEDIGREE.



Two hundred years of residence easily makes the Ryders one of the "first families" in America; and six generations "to the manor born" — four of which were in the land of the Pilgrims — give the family the blue blood of the Puritans. Doctor Ryder was a "Yankee of the Yankees," and from youth up he preserved and illustrated the best qualities of the race.

XI.

His grandfather, David (1), was a man of quite remarkable character. David's father, Ebenezer, went insane when David was but ten years old, and the invalid depended upon the lad, even at that early age, and he continued his care until his

William Henry's Grandfather.

death. David was a man of great piety and Christian worth, and was deacon of the Congregational Church for twenty years of his life. The religious strain in the family was pronounced at least as early as this ancestor.

XII.

Captain Godfrey, the father, was a man of remarkable individuality, whose characteristics are well remembered. He was a stanch, sterling man, with a strong will and firm prejudices, — a worthy representative of the race of Cape Cod shipmasters. Rev. Gamaliel Collins, who knew him well, writes: —

William Henry Ryder's Father.

"He was one of the most notable men of his times, and one of the most successful sailors Provincetown ever produced. He was all pluck and always successful in his voyages except in losing three vessels at sea. But these losses did not destroy his courage. One voyage an elder brother of mine was one of the crew. The day after the vessel sailed a terrible easterly storm began. My father sent me to Captain Ryder's father to ask him if he thought his son would return to port. The old gentleman looked at me in surprise, and indignantly replied, 'Tell your father that Godfrey never turns back.'"

It was usually said of him that if he ap-

pointed a day to leave port no storm would deter him. He was a believer in prayer, but as supplemented by works. He had something of the spirit of the Scotch boatman who was crossing a loch with two ministers. A heavy storm came up, when the clergyman proposed prayers. "The little one may pray if he like," said Sandy, "but the big one maun tak' an oar." Once when his vessel was about to go to pieces, his brother Jesse delayed leaving the sinking craft by remaining to pray. But Captain Godfrey exclaimed, "Come, come, brother Jesse, there is no time for prayers now! Over board! overboard!"

XIII.

Captain Ryder's Character.

Many anecdotes are told of the decision of character and grim humor of Captain Ryder. He was justice of the peace for some years. Once when an advocate made objection to the argument of the counsel on the other side, Justice Ryder interrupted him by saying, "Just so; let him go on, I made up my mind long ago!" At another time, when a lad of well-known mischievous tendencies was brought before him accused of some offence, his mother testified that her boy was sick in

bed at home at the time the offence was committed. "Just so," replied the magistrate, using his habitual expletive, "but he would have been there if he had been well; all the Provincetown boys ought to be under bonds." And he was bound over. When President Johnson visited Boston Captain Ryder called to see him, and was told by Colonel Godfrey, his son, that express orders had been issued that no one should disturb him till nine o'clock in the evening. "Just so," said the Captain, "but I shall be in bed at Medford at nine o'clock." And so persistent was he that the President made his appearance, saying, "Where is the gentleman who wishes to see me?" And the desired interview followed.

Godfrey Ryder dominated the little town by his strong personality, and was for years its leading citizen. He was a man of deep religious feeling, and was intensely in favor of education. Though he had few early advantages he became quite a scholar, and served for years on the School Committee, rendering great service. The Rev. Gamaliel Collins relates that in early youth William Henry loved intellectual pursuits. This taste he inherited from his father, for after Captain Ryder had secured a competency from maritime ventures, and was

more than forty years of age, he attended school with Mr. Collins; and he informed Mr. Collins that until then he had found no time to study, and aware of the value of knowledge, he had determined to learn. And learn he did. This disposition on the part of the father shows us what influence he exerted on the son in fostering the love of learning. And we can the more easily account for the early and irrepressible bent of the youth toward study, if we add that the influence of his mother — a quiet, earnest, gentle, industrious woman, whose character was the complement of the rugged masculinity of her husband — was in the same direction.

XIV.

His Birth and Childhood's Home.

From such an ancestry and with such antecedents WILLIAM HENRY RYDER was born in Provincetown, on July 13, 1822. When he was quite small his father built a house on Commercial Street, since removed to Winslow Street to make room for the Town Hall that now occupies the ancient homestead site.

Miss Annie H. Ryder, in her "Margaret Regis and Some Other Girls" (D. Lothrop and Company), describes the old house in which

THE RYDER HOMESTEAD, PROVINCETOWN, MASS.

William Henry passed his youth, and in which her brother, the Rev. William Henry Rider, was born.

"It was one of those houses full of histories; not tragedies, but records of such experiences as come in the lives of families neither rich nor poor, — people who have had means enough and love enough to preserve their homesteads from generation to generation. It was a house with a broad front, a square room of considerable dimensions being on each side of the front door. In the left-hand room all the marriages had been celebrated, and in the right-hand room the last services to the dead had been solemnized. In the front room above the apartment where the festivities were held, all the children had been born, and opposite was the chamber where all the guests had lodged. In the long dining-room that extended nearly the width of the house, all the Thanksgiving dinners had been eaten, all the family councils held, while in the tiny bedrooms at either end of the room the aged grandparents had slept so many years, — too feeble to go upstairs. The dining-room teemed with suggestions that brought back vivid memories of the family's past. There was the tall wooden clock, with the vessel on its face forever pitching and plunging with the movement of the clock. The sun-dial was on the window seat with its mysterious line of shadow, accommodating enough on a bright day, but sullen and unresponsive whenever the sun hid his face. And there were the old, old faces on the walls, in frames as

dim as the fading features, but not to be discarded, though a bright and suggestive picture hung here and there among them."

And the story goes on to describe the old-fashioned garden to which the sea-going captain loved to return, and in which he found delight among its old-fashioned flowers after his ocean voyages had ended, and in which William Ryder passed his youthful years.

XV.

Of his early life, Chaplain Collins writes: —

"We were friends from early boyhood. I was a few years older, therefore the better judge of him. I will say this of my playmate, which speaks volumes: I never knew him guilty of a mean or cowardly action. My parents used to hold him up as a model. He never quarrelled with his companions, but was always pleasant."

His Boyhood and Youth.

The youth must have resolved to enter the ministry while yet in his teens, for the effect of his family's religion, and of the devoted ministers of our church who occupied the Provincetown pulpit during his boyhood, easily turned his thoughts in that direction. And he must have been in the estimation of all a thoroughly good boy, and already possessed that courage and

confidence which distinguished his later years; for he tells us in his Farewell Sermon that during the summer of 1837, at the request of his pastor, he read two sermons in the pulpit of his native town during the absence of the pastor, the Rev. John Bovee Dods. The boy was then fifteen years old!

He was a genuine Cape Cod product, — a thoroughbred Provincetown lad, — much like other boys, except that he was more studious and ambitious than most. The Rev. W. P. Burnell has gathered from those familiar with him in boyhood that from his ninth to his seventeenth year he spent much of his time at sea with his father, going to the Straits of Belle Isle and other places for fish; and also coasting from Provincetown to Boston, New York, Philadelphia, Norfolk, and the West Indies, exchanging the wealth taken from the sea for other commodities. Once, at least, he went on a short whaling voyage. At the age of fourteen the young fellow was cook for his father and his crew. On the return voyage of a vessel named for his son the "William Henry," from Norfolk, Va., Captain Godfrey discovered a formidable leak, and saw that it would be only a short time before the craft must sink. He ordered William to gather all the provisions he could,

and they were placed in the dory; and just as the last man was in the boat the vessel plunged forward and went to the bottom of the sea. No sail was in sight, and the crew was obliged to pass a long and perilous forty-eight hours on the deep, much of the time bailing out the leaky boat in which father, son, and crew had taken refuge. Fortunately, a passing vessel rescued them.

When at Labrador, fishing, it is said that some of his shipmates considered him indolent. But his busy thoughts were so occupied with something higher than fishing that his companions concluded that he was "doing nothing," when he was, no doubt, like his Master at twelve, "about his Father's business."

His early experiences established a permanent feud between the sea and himself, for though he "loved to wanton with its breakers," and crossed the Atlantic six times, he could never float on the water, even of the "great unsalted sea" that washes the second city of our country, without the severest attacks of that foe to the enjoyment of those who venture on the water, — the *mal de mer*. He would be ill every day of a long voyage, and yet no one loved more than he the sight of the sea or the motion of its billows.

Finding the son determined on acquiring an education, the father, who seldom relinquished a purpose, — but persuaded in part, no doubt, by his own high estimate of knowledge, as well as by the son's importunities, — gave his consent, after he had procured all that the village schools could impart, to his departure from home to complete his education. When not at sea, during the late autumn and winter, he was a faithful and diligent attendant in that citadel of knowledge, that nursery of American civilization, "the little red schoolhouse." And during one term, and possibly two terms, at seventeen he acted the pedagogue.

Perhaps a mother's testimony is not always the most unprejudiced, but the mother of William Ryder will find no incredulous listeners when she says, according to Chaplain Collins:

"When I told William to do anything, or go anywhere, I always knew he would do it. If he makes an appointment, I am sure he will fill it. If he tells me anything, I know it is so."

Thus, when he was a child the boy was father of the coming man. His father often endeavored to fire his youthful ambition by declaring that he had the hope of seeing him one day treading the quarter-deck of his own ship.

Usually inflexible, he wisely yielded to his son's even more unrelenting purpose.

XVI.

His Student Days.

The crisis came when he was nearly seventeen. His father was about starting on a cruise to Labrador, and the obedient but secretly reluctant son was going on board ship, when the father, perceiving a little sadness on the boy's face, said, "Don't you want to go?" "No, father," said the lad, "I want to go to school." "Take your clothes and go home then," said the parent; and with a cheerful heart the boy turned his face toward the halls of learning, and left the company of "the toilers of the sea."

He made good progress in his studies; but it may encourage others who find the hill of knowledge hard to climb, to know that his most sanguine friends discerned no indication of the celebrity that was awaiting him. Not one of those who knew him best anticipated for him anything like the brilliant career he pursued, or predicted a great future. Hans Christian Andersen's brood of ducklings did not recognize the young swan among them till "the ugly duck" outgrew his companions and proved

himself a swan. Those who came to know him in after years can easily see that no lack of encouragement from others, and even no amount of discouragement, could dissuade him from a course on which he had once set his heart. His experience should be a warning to teachers to be chary of discouraging the young. Adverse prophecies are never safe. Many an "ugly duck" becomes a swan. Some minds ripen slowly, mature late. The laggard plant sometimes yields a century-blooming flower. The Rev. W. P. Burnell informs me that a well-known clergyman assured him that the young man resorted to him to prepare for the ministry even before he had acquired an academic education; and that the clergyman so failed to detect the genius of the youthful aspirant to the pulpit that he advised him to seek some other vocation, as he clearly had not the talent for that work! His example should not be lost on the young man on whose ambition his elders throw cold water. If conscious of the ability to conquer success, and those older than he fail to recognize his qualities, let him ignore their discouragements and persevere toward the goal of his ambition. His experience should be a perpetual exhortation to teachers and others to be careful how they discourage the young, and to

the young not to be swerved from their purpose by the discouragements of those who do not detect their latent powers.

When he proposed going away to school his father at first firmly opposed the scheme, and absolutely refused to furnish the money to defray the expense of the education on which the young man had resolved. And it is a fact that he underwent great privation, and lived so close to the bone as absolutely to suffer while fighting his way. In consequence of his father's opposition he would not appeal to him for help, and the comparatively small amount he borrowed he was unable to refund until after he removed to Roxbury.

Some of the contemporaries of Captain Godfrey Ryder, however, remember to have heard him say, in his dry way, that he feared he should be obliged to consent that William should become a minister, as he could not see that he was fit for anything else!

Captain Ryder was very anxious that his son should achieve financial success, and he had no faith that more than a common school education would contribute to that result. Had he been willing to pay the cost the boy would have been graduated from college. Though the father loved his church he was unwilling that

his son should, as he supposed he would do if he entered the ministry, sacrifice his worldly interests. He had the New England thrift, and the prejudice of the New England business man and money-lover against what such regard as the genteel pauperism of the clergyman, — the "pulpit beggar." And it was not until the young man had shown something of his father's pluck, and obtained an academic and theological education, and demonstrated his ability to execute his purpose, that the father relented. It was a good test of his consecrated perseverance that he was left to fight his way unaided to the beginning of his ministerial career. And it is a significant comment on his father's fears that he achieved a financial success far beyond all that could ever have been dreamed of as possible, as it is on the prophecies of his first theological teacher, that he considered as a failure a young man who in a few years rose to an eminence in the clerical profession rarely surpassed by any of his contemporaries. As the son of a rich man, — rich for his day and locality, —he may perhaps have deserved more praise for his rare success than he would have been entitled to had he possessed no "great expectations." He did not look forward to a life-long struggle with

poverty, and he therefore lacked the stimulus which that rude, invigorating nurse imparts to those she rears. We say "poor, but honest," but we cannot as often truthfully say "rich, but persevering, industrious, and successful by his own efforts." It was no doubt a convenience to have a rich father. But in his case, as too often it is, it was no obstacle to effort. It did not paralyze his powers, but he pushed onward with as much energy as though he had no expectations from others. Possibly he deserves as much praise for his success as though he had been rocked in the cradle of penury, and expected always to be nurtured on her scant and homely fare.

XVII.

He is called to the Pulpit.

There is little doubt that his heart was set on the Christian ministry even as early as he read the sermons in the Provincetown pulpit in his fifteenth year, perhaps earlier. It is to be regretted that few words of his are in existence to enable us to look into his early days. We can only surmise from the few known facts that his purpose to enter the Christian pulpit was formed while he was yet a child. It would be a rare

delight to be able to look into the young mind of this thoughtful, ambitious, Christian boy, and regard its workings, — see the first flutterings of the young pinions, ere they were spread in flight, and carried him to the elevated heights to which in later years he attained. In youth, as in mature years, he seems to have kept his own counsel. Had he been a little more communicative we might find a most interesting study in those early years when the ingenuous youth was contemplating his life career. In the absence of such desirable material we cannot err if we make the great successes of his life the gauge by which to measure his quality at the start. Age cannot evolve what youth has not involved. The sterling powers of manhood must have existed in boyhood, and the imagination can but with pleasure dwell on the beginnings of a career like his, though the exact scenery through which the stream at first flowed is concealed from our sight.

But though he must have had the idea of the ministry floating in his mind, it was not until he was in his seventeenth year that he came to the real "parting of the ways." Hon. Charles Whittier of Roxbury remembers to have heard him say that when of that age he came in a vessel with his father to Boston, and one day

when, walking by himself on Blackstone Street, he fell to deliberating on his course in life, and asking himself "What am I to do?" he came to the decision from which he never for a moment wavered, that he would enter the Christian ministry. It was not a hasty impulse but a slowly matured purpose, from which nothing could swerve him.

XVIII.

The pastors of the little Provincetown parish during Dr. Ryder's boyhood were the Rev. Asahel Davis, 1830 to 1834, when he was between the ages of eight and twelve; the Rev. George C. Leach, 1834; and the Rev. John Bovee Dods, 1834 to 1842. From the age of eight till he left home for school at eighteen, he undoubtedly received a deep impress from the pulpit, and it is possible that the influence of Mr. Dods may have given him the impetus that carried him into the Christian ministry. Mr. Dods was a man of wonderful power, who impressed all who came within his influence, and as he was pastor from the time the lad was twelve till he left home, it may be that the "bright, particular star" in the village pastor's crown of

The Provincetown Pastors.

rejoicing is the saintly man whose germ his zeal fertilized. Or, possibly, one of the earlier pastors, Davis, or Leach, may have given the upward direction to the boy's mind. The "word fitly chosen" sometimes falls with powerful effect on the young heart, changing its issues for life, — not the less powerful because unrecognized, perhaps never fully realized by speaker or hearer; so that many a humble pastor or teacher has as truly shaped a life by a good word or a fine example as sculptor ever wrought a statue. "Just as the twig is bent the tree 's inclined." The young mind receives the impress of pastor or teacher, and long years after the senior survives in the life he has shaped, though he himself no longer dwells visibly among men; for it must be said of him "whose voice has served mankind," —

"He is not dead whose glorious mind
Lifts thine on high;
To live in hearts we leave behind
Is not to die."

XIX.

The origin of the Provincetown church makes one feel that the hand of Providence shaped it. Seventy years ago, on Long Point, the tip of

Cape Cod, near the site of the lighthouse, a little more than a mile from the centre of the town, there was a village of fishermen, no trace of which now remains. The occupants of the houses erected them on that lonely spot for the convenience of their calling. From the bay on one side and the harbor on the other, the nets were always full. It was the custom of the children of the families to pick up small drift-wood along the shore, and sometimes curious articles were found among the flotsam and jetsam. One day the smaller children of a family brought home to their older sister, Elizabeth Freeman, a book, water-soaked and sandy, but whole. Elizabeth dried it by the fire, pressed out its leaves, and found it to be the "Life of John Murray." The young woman, after reading the book, embraced the new-found sentiment. The father and mother followed her example. The book was loaned to neighbors and friends. Discussion in the neighborhood followed. Around the blazing log-fires the deacons and others labored with the new converts; the minister preached to them and at them; and still the book was read and re-read. By and by a Universalist minister made his advent, and controversy and excitement went on "fast and furious." At length

The Provincetown Church. Strange Incident.

a society was organized, out of which grew the Church of the Redeemer, in Provincetown, an honored and a prominent church in our denomination. Mrs. W. M. Smith, to whom I am indebted for these facts, says: —

"It has been a beacon light on the shore, guiding to peace and hope many a sailor who had drifted from Evangelical moorings, and was tossing on a sea of doubt. Unknown and unnumbered are those who have scattered the good seed, for Cape Cod boys and girls go all over the world, and no one can tell where they have carried the doctrine which the sea washed up to the feet of their fathers. Some of the descendants of Elizabeth Freeman, the first Universalist, are still living and rejoicing in the faith bequeathed them. Oh, if we could all accomplish as great results by using fearlessly what the incoming tide brings every day to our feet!"

How mysterious are the ways of life! A child picks a book out of the seaweed, and its message not only revolutionizes the thought of a family and neighborhood, and leads to the establishment of a church in that community, but it shapes the thought of a boy, who becomes one of the factors in the life of his times, and extends his influence through his benefactions down through long generations. For it is safe to say that but for the seemingly trifling inci-

dent of the rescuing of that copy of the "Life of Murray," Capt. Godfrey Ryder would have followed the religion of his father, William Henry would not have been an hereditary Universalist, and not only would our church have been without the rich contribution of his life-service, but our colleges, and divinity schools, and Publishing House would not have felt in the long future the force of his moulding hand. The rescuing that book, and the work of Doctor Ryder in the world, are two links in a chain on which how much depends!

XX.

Ministers born in Provincetown, etc.

The little Provincetown church has sent a large number of ministers into the ministry, — perhaps a larger number than any other equal population has ever done. The following names are recalled: W. H. Ryder, D. D., William Stull, Joseph Hatton Weeks, Wm. H. Rider, William Arnold, Charles Galicar, Gamaliel Collins, Charles W. Ryder, R. Perry Bush, Caleb E. Fisher, and W. W. Gleason. Most of these have been very successful, or give promise of useful work.

The church edifice which was used in the boyhood of Doctor Ryder has long since gone the

way of all the earth, and a larger and better one now stands in the centre of the town; a fine specimen of what may be called the New England Colonial style.

XXI.

Away to School. Pembroke Academy.

In 1839, in his eighteenth year, he turned his steps toward an institution famous among the schools of New England, the Pembroke Academy, in New Hampshire. The ancient town of Pembroke is a quiet, beautiful one, six miles from Concord, on the banks of the Merrimac. The main street stretches for three miles along the stream, and the town is handsome with fine dwellings and trees. The nearness to the State capital, the distance from the distractions and temptations of city life, the beauty of the location and surroundings, and the excellence of the school, have for many years made Pembroke a favorite resort of the youth of New England. Here he attended school somewhat more than a year, acquiring the education he so much coveted, but in the second year his health gave way, and utterly broken down and discouraged, he feared that he might be compelled to return home, his purpose defeated, when he was found by a

friend, and, through his kind offices was able with restored health, to resume his studies.

XXII.

He had already tried "his prentice hand" at sermonizing, and preached his first original sermon in the pulpit of the Rev. Nathaniel Gunnison, father of the Rev. Dr. Almon Gunnison, in 1841, in Manchester, N. H., from the text in Isaiah lvii. 16: "For I will not contend for ever, neither will I be always wroth." In his twentieth year he also preached several times in Concord, N. H.

His First Sermon.

XXIII.

The Rev. Nathan R. Wright, of Lynn, Mass., at the venerable age of eighty-one, writes: —

"Here in [Pembroke], amid these attractions, natural and scientific, and well calculated to allure the thoughtful, aspiring mind, in the early summer of 1841 I first became acquainted with William Henry Ryder. I was very much pleased with his general appearance; his manliness, frankness of speech, and the poise of the head, were indicative of force and determination. The language of his face was very expressive, and

Rev. N. R. Wright's Reminiscences.

won my judgment. I made myself free to converse with him, and informed him that I had more calls to preach than I could answer, and asked him if he would supply for me when needed. He modestly said, 'I would.' I then adopted him as my 'son Timothy,' and soon sent him out as an ambassador for Christ. He won the people wherever he went, greatly to my joy, for I had marked him as possessing an ability that only needed developing and training. Thus the good fellowship commenced that was as lasting as life.

"About September word came to me that he was breaking down in body and mind. As soon as possible I was at his side, and at once saw that a great change had come over him. The full cheek had lost its plumpness and color, and the face was haggard. I at once comprehended the cause, — overwork. He said he had consumed the midnight oil in the preparation of his sermons and keeping up with his classes. A few words induced him to pack his trunk and repair to my quiet home in Dunbarton, sixteen miles away. In a few days he became a member of my family."

Mr. Wright describes the change effected by the genial atmosphere of his home, and by the sensible treatment adopted to restore impaired force. The overwrought brain was given repose; vigorous exercise, bathing, cheerfulness, and other hygienic remedies and restoratives were resorted to, and in a few weeks the young student was on the up-grade towards perfect

health. During those weeks he had become endeared to the family that had so kindly cared for him. When he went away all were sorry to part with him, and his heart overflowed with gratitude. More than forty years afterward, when Dr. Ryder drew his will, he remembered the good man who ministered to his need in his student days, and the love of the senior was shown in naming a son for his son in the faith. William Ryder Wright was one of those who in the time of his country's jeopardy went to the front, and gave new lustre to the name he bore by pouring out his life, a libation on his country's altar. Mr. Wright continues his interesting reminiscences thus: —

"Soon after his graduation I met him in Boston. The meeting was like that of father and son. A few words from me opened a door in Concord, N. H., and I had the pleasure of taking part in his installation."

XXIV.

Those who loved and reverenced him in his maturity will eagerly read all that is authentic concerning his youth, and the following communicated by Mr. Wright subsequently to the preceding passages will be perused with interest: —

Incidents of Student Days.

"At my first interview I was very favorably impressed. There seemed to be mental wealth not yet fully developed, that would enable him to make a legible mark. In the utterance of a few words he showed a depth of good-will toward mankind that I was sure would lead him to labor for the elevation of humanity. As he was in the dew of youth's early morning, I was surprised that one so young had made such progress. Without fear of his success I therefore engaged him to supply for me three Sundays in a month during the warm season. As I followed him I was more than pleased to hear him spoken of in the most favorable terms. Wherever he went he gave great satisfaction. The universal language was: 'A very promising young man.' And he was as great a favorite in the homes of the people as in the pulpit. From all I heard I made up my mind that he was born a minister, not made to order in a theological school. Valuable as such training may be, it cannot manufacture brains. His appearance in the pulpit even then was easy, dignified, and pleasing. His entire demeanor, whether at home, or abroad, or in the house of God, insured him a hearty greeting. He loved humanity, and was devoted to friends, but the love of Christ and of God gave a conspicuous coloring to his demeanor, even in his young life."

Mr. Wright recalls an incident that represents the young student as he was when a mere youth: —

"When he came to my quiet home in Dunbarton we were weaning our second son, — now Col. Carroll D. Wright, United States Commissioner of Labor. The deprivation filled the babe with grief, which he made known by the only means of communication he had acquired, sobs and tears. He found a sympathetic friend in the new-comer, who volunteered to occupy the position of nurse-maid. Without experience he seemed equal to the unaccustomed duties. He at once gained the confidence of the little one, and gravely assured him that he had passed safely through a similar trial, as all infants must, and therefore he should endeavor to submit with true baby courage. It was most amusing to hear him talk to the incipient colonel, especially when mutual harmony reigned, and the babe gazed earnestly into the smiling face above him. Even then he possessed an influence to soothe the perturbed spirit. And the novel employment was as beneficial to the senior as to the junior, for it took his mind away from himself, his illness and disappointment in absence from school, and occupied it with the pleasure of helpfulness to another. His queer movements and quaint talk often moved the elders of the family to hearty laughter."

Those who remember how averse Dr. Ryder was to the management of a horse will be interested in Mr. Wright's account of his attempt to initiate him into the secret of horseback exercise. He owned a fine animal, that was an exceedingly hard trotter, and the first

lesson in riding was given on an unused road, that the exhibition might be strictly private. Mr. Wright says: —

"The student was better qualified to prepare a boat for fishing than to equip a horse for riding, and could no doubt have steered a boat amid the waves with more success than he could have guided a horse. He knew just enough of the accomplishment to mount with his face looking in the right direction. Having gained his giddy height of fourteen hands, with his feet in the stirrups, one hand seized the long flowing mane, and the other clutched the bridle. But as soon as the horse began his jolting motion the salt-water boy was tossed on breakers harder than Atlantic waves, and was evidently in fear of a rough landing. He left the saddle at every jounce of the horse, and there was room between himself and the leather sufficient to receive a quintal of codfish. The bent form, loose rein, and soon both hands grasping the mane, and the entire appearance of the equestrian were far from encouraging to his teacher. He came in undamaged but demoralized, and was thereafter not enthusiastically in favor of riding, though he declared emphatically that it was excellent exercise! He probably knew more of fishing-tackle and of Hebrew vowel-points than the young men of the neighborhood, but the rural boys could have distanced him in horse management."

His name would seem a misnomer, and to have been given on the old principle, *lucus a non lucendo.*

XXV.

Impediments of Fifty Years ago. Public Opinion then.

It is very difficult, if not impossible, for the present generation to realize the impediments in the path of a young man who, fifty years ago, deliberately decided to enter the Universalist ministry. The only probable prospect before him was poorly requited toil, privation, and persecution. Universalism was the one *bête noir* of all the other sects.

XXVI.

The Unitarian Position then.

Even the Unitarians were divided as to the doctrines of endless punishment, the annihilation of the wicked, and agnosticism concerning man's future destiny. Dr. William Ellery Channing, who was so outspoken against the horrors of Calvinism, never wrote or spoke a word in public to encourage the hope of universal salvation, and uniformly gave the cold shoulder to the Rev. Hosea Ballou, his near neighbor in Boston, when that great man — the most powerful and original theologian America has produced — fought the good fight of Christian progress almost single-handed, against a host actuated by a strange

acrimony. The mass of American Unitarian preachers and writers not only refused to accept the conclusions of Universalist theologians, but utterly ignored the ministers of the broader faith. Pulpit exchanges were unknown between Universalists and Unitarians. Not one among the latter was known to teach or believe that the Bible inculcates the idea of the final deliverance of the entire human family from sin.

In 1850 the writer of these words prepared an essay on the attitude of American Unitarians on the question of man's final destiny, and he found it impossible to cite the language of more than a very few who favored the Universalistic view. The Rev. A. A. Livermore, D. D., was one of the first to express the doctrine. But ten years earlier, when young William Henry Ryder stood looking into the future, and was deciding his life-career, not a spark of sympathy could have been elicited from any recognized exponent of American Unitarianism by a young man preparing to enter the Universalist ministry. Its efforts were regarded with indifference, or worse, disapprobation.

At the very time when this youth was making his decision, his biographer, one year younger, having become convinced of the truth-

fulness of Universalism, had decided to leave the Orthodox Congregational Church, of which he was a member, but was uncertain whether to affiliate with Unitarianism, whitherward his social relations would have led him, or with the people called Universalists. While he was pondering the question, the Rev. Henry A. Miles, of Lowell, gave a series of expository discourses; and on the subject of the destiny of mankind he declared the position of his denomination to be, that, while the heart hoped and reason suggested the possibility of man's universal deliverance from sin, the Scriptures are silent on the subject. Believing that no one who held to the inspiration of the Scriptures, as the Unitarian people then did, could be silent on this most vital theme, the writer soon saw that he could perform his life-work only with the Universalist people, — to which conclusion he was materially aided by the Rev. Abel C. Thomas, then in the zenith of his brilliant career. At that time there was among the Unitarians no hospitality for the great truth of man's universal deliverance from sin as a Bible doctrine.

XXVII.

But if Unitarians were indifferent, the other denominations were hostile, not only to the new

movement, the renascence of genuine Christianity, but to all who accepted its doctrines. The avowal of them was followed by excommunication from the synagogue. Instead of being invited, and welcomed, as now, to enter the self-styled evangelical churches, with "all our imperfections on our heads," we were incontinently ejected from the communion of those churches, if members, or refused admission, if suspected of the least disposition to believe God better than they taught; the worst names in the vocabulary of sectarianism were thrown at the advocates of the doctrine, and the organizations of the cause, of God's impartial goodness; and those who accepted its truths were denounced as the enemies of all good. It was held in such disrepute that it required no little courage on the part of any young man to enlist under its white banner; and rare consecration and self-abnegation in one of devout spirit, loving the respect of religious people, and anxious to labor with them for the welfare of the world, to choose a career that would subject him to conflict, opposition, and opprobrium from those whose sympathy and co-operation he craved. The young man who looks toward our ministry, now that our church has won its

Religious Hostility.

way to the recognition of the more intelligent in the best of the churches, can scarcely imagine the outrageous treatment to which, fifty years ago, the Universalist clergyman was subjected by those whose opposition was all the more unrelenting because conscientious. The young man who chose our ministry as his vocation made himself literally of "no reputation." It may truthfully be said that the rise of no Christian movement has been attended on the part of others by such ignorance of its doctrines, so much misapprehension of their character and influence, such perversions of their teachings by public opponents, and so bitter a treatment of those who honestly believed them, — and for no other reason than because they believed and avowed them, — as met the early advocates of our faith.

XXVIII.

The author of this volume was excommunicated from the John Street Congregational Church, Lowell, Massachusetts, — the only charges against him having been a rejection of the articles of the creed avowing the doctrines of the Trinity, and Endless Punishment, and "voluntary absence from the

The Author's Experience.

communion," which was a euphemistic way of saying that he attended the Universalist Church. And on the day of his trial the pastor refused to read a brief letter of defence from the accused, on the ground that he would not allow his mouth to be used as a vehicle of Universalism. The letter consisted almost solely of quotations of the Scriptures sustaining his new-found faith!

XXIX.

Few Facilities for Theological Training.

In those days there were almost no facilities for preparation for the ministry. Not a single Universalist college or divinity school was in existence, and the aid of some friendly clergyman to advise and direct a course of reading and study was all the help in preparation for the ministry for which a young man could hope. The most brilliant and successful of those who have adorned our clerical muster-roll even up to this date have left the farm, the workshop, the counting-room, and with most meagre outfit have entered on their arduous work, embarrassed through the earlier years of their professional toil by a lack of learning that it required subsequent years to supplement.

XXX.

Changes in Opinion due to Universalism.

One of the most astonishing phenomena in the development of theological sentiment is the fact that the principles avowed, the important points of even mere scholarship established by these men who were self-made, and not trained scholars, have been accepted by the dominant sects, and not a single change in popular theology has been made during the last half-century that has not been in the direction of the positions established by the theologians of the Universalist Church. Then the great majority of the human race was regarded as destined to welter to all eternity in a sea of literal fire,

> "Whose every wave breaks on a living shore,
> Heaped with the damned like pebbles."

Election and Reprobation were preached in multitudes of pulpits without reserve. If a slight advance had been made from preceding darkness, so that no longer preachers were heard to say that "hell is paved with infants' skulls," or that "babes not a span long" are found writhing in endless torment, it was still taught and believed that infants are born into this world totally depraved, — in the language of

Augustine, "one damned batch and mass of perdition" (*conspersio damnata, massa perditionis*), — and that, going out of life unconverted, they go into endless woe in consequence of the sin of Adam.

Then nearly every partialist pulpit was an escape-valve of an imaginary nether world, a flue-hole of the fabled Tophet, and in lieu of being the rare exception, as now, the doctrine of endless damnation was the staple of preaching. Soon after the proclamation of our gospel a process of modification began that has steadily progressed with the growth of our church, until now the subject is rarely and apologetically treated, if at all. Then the popular preacher was he whose pulpit blazed with lurid fire, and who most zealously "dealt damnation round the land." Now the highest compliment is rendered by admiring followers when the preacher is styled "liberal," and when the hearer can say of his minister that he seldom utters a word to which any Universalist could object. Not only has the denomination of Universalists grown, but far more accept its doctrines in the opposing churches than in its own ranks. Literature is pervaded by its divine spirit, and everywhere its temper softens and sweetens the religious atmosphere; while Orthodoxy, popularly so-

called, in its worst form, no more resembles the orthodoxy of fifty years ago than, in the language of the late Rev. Dr. Chapin, "a domestic cat resembles a Bengal tiger."

XXXI.

Lowell School of the Prophets.

At the very time when the subject of this memoir was preparing himself for the ministry, besides individuals scattered among our clergymen, pursuing their studies preparatory to the Universalist ministry, there was a group of young men in Lowell, Massachusetts, several of whom subsequently became Dr. Ryder's co-laborers and intimates, most of whom wrought in some calling that afforded them opportunity for study. They were under the direction of the Rev. Abel C. Thomas, the Rev. Thomas B. Thayer, and the Rev. Alonzo A. Miner, whose counsel was invaluable, whose example was a continual inspiration, and to listen to whom during years of study was a liberal education. Those who thus fitted themselves, rather than were fitted, were George H. Emerson, Holden R. Nye, Alexander R. Abbott, Varnum Lincoln, Asa Spalding, Willard Spalding, Cyrus A. Bradley, J. W. Hanson, Daniel M. Reed, J. J. Putnam, Alfred Barnes, D. H. Jaques, W. G. Cambridge, and Ezra B. Clarke,

most of whom were at one time fellow-students in this extempore school of the prophets, and labored diligently and abundantly through the period that witnessed the emergence of our church from its twilight of obscurity to its establishment and permanence. Their experience was similar to that of all who, before the era that witnessed the establishment of theological schools and colleges among us, found the facilities for preparation for the work of the ministry meagre and inadequate.

XXXII.

It was in the face of such obstacles that young Ryder resolutely addressed himself to the task of consecrating his abilities, his years, his life to the service of our church, and resolved to enter that noblest of all professions of which he became so conspicuous a member and distinguished an ornament.

XXXIII.

He Prepares for the Ministry.

In 1841 he went to Clinton, New York, where the celebrated Liberal Institute was located. It was at that time under the distinguished Dr. Timothy Clowes, a superior scholar, and here he obtained his first

theological training, and received the beginning of that education for the ministry which he never felt he had completed.

While prosecuting his studies here he often preached in the neighboring towns, and thus, while preparing for more sustained flights in the future, he tried his wings from time to time.

XXXIV.

He Enters the Ministry. Installation in Concord, New Hampshire.

On March 16, 1843, he obtained his letter of fellowship from the New Hampshire Convention of Universalists, and at length, after close and diligent study, he acceded to the desires of his friends in Concord, New Hampshire, who had listened to him two years before, and in the Autumn of 1843 he removed to his first pastorate in that beautiful city. He was ordained and installed as pastor on October 11, 1843. The Rev. G. W. Bailey, read the Scriptures; the Rev. R. S. Sanborn offered the Introductory Prayer; an original hymn was contributed by the Rev. L. C. Browne; the Rev. T. Barron offered the Ordaining Prayer; the Rev. G. W. Gage gave the Charge; the Rev. N. R. Wright gave the Right Hand of Fellowship, and the Rev. Henry Jewell addressed the society.

In November of that year he returned to his native town and was married to Caroline Frances Adams, — the Rev. Gamaliel Collins, subsequently chaplain U. S. A., performing the ceremony, and early in 1844 he began his pastoral life, — a career that occupied more than thirty-eight laborious, consecrated, useful, happy years, in four fields of toil, — Concord and Nashua, N. H., Roxbury, Mass., and Chicago, Ill.

XXXV.

His First Work, and his Appearance in Youth.

At the time when Mr. Ryder began his ministry many of our clergymen paid less attention to the cultivation of church life than to polemics, but he at once, from choice and sense of duty, directed the emphasis of his zeal to church work, and ever after made that department of labor the object of his chief interest and anxiety.

The young pastor, then only in his twenty-second year, had the same dignified demeanor, joined with a pleasing suavity, that later years intensified. He at once secured general confidence in his judgment, and impressed his personality on his own people and on the general community. In the summer of 1844 the writer

of this sketch, then a young theologue, for the first time in his life, after a twenty years' residence in the city, paid his first visit to the country *en route* to the White Mountains. Passing through Concord he called on the young dominie, and introduced himself. A delightful day and night were passed in the young minister's home, and the foundations were laid of a friendship that continued unchanged except with ever-deepening strength until death sundered the companionship.

XXXVI.

The Rev. T. W. Illman, pastor of the Concord church in 1891, writes, —

"In 1841, before the society in this city was organized, Mr. Ryder, then a student at Pembroke Academy, a flourishing institution some seven miles below here, preached for the few Universalists who at that time were holding services in a hall. He had previously read a sermon elsewhere, which was his first attempt in the direction of preaching, — 'a schoolboy essay,' he afterward called it. He preached two Sundays for the Concord people. The sermons, like others by our preachers at that time, were of the controversial order, but had the peculiar Ryder ring. The people were greatly taken up with the boyish preacher, and declared they had

The Rev. T. W. Illman's Testimony.

never heard such sermons. . . . After two years at the Clinton Liberal Institute he returned to Concord to become, practically, the first settled minister of the new parish that had been formed early in 1842. . . . After a few Sundays he went away and returned with a wife, who was a great favorite with the people. He boarded the first year with Mr. Nathaniel White, whose widow is still living. . . . Mrs. White describes him as a young man with bright, animated face, so full of fun that he had some difficulty to be what he thought duly dignified. . . . He had the impressive voice and manner which were familiar to those who knew him in later years."

Several fine sugar-maple trees near the church were planted by his industrious hands.

XXXVII.

His Nashua Ministry.

Remaining two and a half years in Concord, Mr. Ryder accepted an invitation to Nashua, an older and a much larger field of labor, and removed to the latter place in the autumn of 1845, and more than duplicated his successful labors in his first sphere of pastoral work. He was installed on Christmas, 1845, the Rev. Mr. Bulfinch (Unitarian) reading the Scriptures and offering the Introductory Prayer; the Rev. A. A. Miner preaching the Sermon and giving the Charge, the Rev. Thomas Whittemore

the Installing Prayer and Address to the Society, and the Rev. G. W. Gage, the Right Hand of Fellowship.

The Rev. H. B. Smith, of Nashua, writes that the church in that city was remodelled and improved during his pastorate, and that the older people yet treasure his memory. He adds, —

"He preached a sermon that is still fresh. It must have been a most forcible effort, for I have heard more about that one sermon than of any sermon ever preached in Nashua."

XXXVIII.

Voyage to Europe.

All through the five years of his work in Concord and Nashua, the young minister had felt himself handicapped by his meagre outfit, and he longed for further opportunity for study, and in 1848 he resigned his Nashua pastorate for the purpose of study and foreign travel. He was one of the first in the long procession of our clergymen who have visited Europe and the Orient, and his visit was more protracted than the average tourist's, and combined systematic study with pleasure. He arrived in Liverpool in June, 1848, and on the 24th inst. he preached for the celebrated Dr. Thom. He remained a short time in Great

Britain, spent seven months in Berlin, where he devoted himself to study, and then extended his travels to Greece, Palestine, Egypt, and back to Berlin. During this long absence of a year and a half he stored his mind with knowledge and experience, made the acquaintance of many distinguished Europeans, and returned better equipped for the great tasks to which he had pledged and consecrated his life.

The return of a European *voyageur* in those days was an event, and on the approach of the absentee to his native town there was a great demonstration. The captain of the packet had told the young man's mother — for the telegraph was then far in the bosom of the future — that he would hoist all his flags whenever her William should take passage with him, and as the packet approached Provincetown everybody crowded down to the wharf, flags went up, and the whole town rejoiced at the return of the young man from abroad.

XXXIX.

In his Farewell Sermon in Chicago, in 1882, he says, —

"My salary at Concord was $450 per year. But that then did not seem to me a small sum; and, because everything else was cheap as well as ministers,

we readily lived within our income. Those were not hard days in any sense of the word. We did not consider them such as we were passing through them, and I am sure that those days were not any happier or better days than have been all the years since. . . .

His Early Reminiscences.

"Just at this point in my experience I read Bayard Taylor's 'Views Afoot; or, Europe Seen with Knapsack and Staff.' The book came to me as a divine message, and had to me the authority of a command to stop where I was and give myself time to grow. I discovered that I had commenced the work of the ministry at too early an age, and that I was attempting to do what I had not the strength to perform. How clearly I recall the many conferences held in the family as to whether it was best for me to take this important step! Was the voice I heard really a call for a better fitness for my life-work, or was it, after all, simply an excuse for indolence? At last wife and I decided that it was best for me to go, and on the 17th of April, 1848, I took passage in a sail vessel from New York, on what then appeared to me an almost interminable journey. The months were long, and there were seemingly an extra number of them in that first year; but I am conscious of having worked hard, and of having widened my range of thought and sympathy."

XL.

The young Concord minister's salary, though small, was quite above the average then obtained

by beginners. This biographer inaugurated his ministerial work in Wentworth, N. H., where he preached one half of the Sundays of a year for $150, occupying one fourth of the time in West Rumney for $75, and going wherever he had a call for the remainder, eking out a support for himself and his mother by teaching a winter school. For one Sunday he received the munificent compensation of fifty cents. Let the name of the town that made this contribution, probably as much as the commodity purchased was worth, be handed down to a grateful posterity, — Piermont, N. H.

Ministerial Stipends, — A Reminiscence.

XLI.

Immediately on his return from Europe Mr. Ryder received a call to Roxbury, Mass., now a part of Boston. The church was then as now one of our largest and most prosperous churches. Here he spent a decade of years, — years brilliant in the history of that church, — and by his zeal and devotedness he not only won the attachment of the large flock that filled the spacious auditorium, but also attracted the attention and commanded the regard of the general community.

His Roxbury Ministry.

XLII.

He was installed on March 10, 1850. The Rev. Thomas Starr King read the Scriptures, the Rev. T. D. Cook offered the Introductory Prayer, the Rev. C. H. Fay preached the Sermon, the Rev. Sebastian Streeter offered the Installation Prayer, the Rev. A. A. Miner gave the Charge, the Rev. John G. Adams offered the Right Hand of Fellowship, the Rev. Hosea Ballou, 2d, addressed the society, and the Rev. John T. Sargent offered the Concluding Prayer. A suggestive line at the close of the notice announces that "omnibuses will convey people to and from Boston;" for the time of the electric cars and horse tram was yet in the future.

Installation in Roxbury.

XLIII.

Soon after removing to Roxbury Mr. Ryder was elected to a membership on the Board of Education, and at once took a commanding position. He mastered the principles and details of the office, and became very efficient in the performance of its duties. He secured the best of teachers and rules of government, and was an acknowledged power

Roxbury School Board.

in educational matters. Many interesting incidents might be recorded showing his tact, judgment, decision of character, and perfect fitness for the place of School Committee. One characteristic incident is remembered: a teacher had been deposed in his absence, and believing that the suspended one had been unjustly dealt with, he set about ferreting out all the facts of the case; and carrying them before the Board, he succeeded in reversing the unjust decision, and triumphantly reinstated the deposed teacher. His love of justice was so intense that he would hesitate at no obstacle, however great, and pause at no amount of opposition when he felt sure that injustice had been done.

An instance may be recorded of his entirely unsectarian spirit in the conduct of the schools. An "orthodox" teacher of excellent qualifications applied for a position to the Congregational and to the Baptist clergymen who were on the School Board. They failed to urge her claims with success; but Mr. Ryder, who was sure of her fitness, so exerted himself in her behalf that he secured her lasting gratitude and demonstrated his own qualification for the position he held by procuring for her a school. In educational, as in all other matters, he was eminently judicial, and it is doubtful if he

ever permitted the thought of theological difference or harmony to disturb the balance of his judgment.

XLIV.

Reform Efforts.

On all the questions of the day Mr. Ryder was out-spoken. At that time the zealous advocate of anti-slavery or temperance met with violent opposition. It cost something to be faithful and true in the pulpit. Many a pastor who felt compelled to apply the principles of the Gospel to those great questions found that some of his prominent members were angry and alienated, and many a church was so weakened by the defection of those who were displeased that the faithful preacher was forced to leave his congregation. No man was more frank and true to his convictions than was he; few spoke in more clarion tones on the great evils of the times; yet he never seemed to speak as a partisan, but always from the high vantage-ground of duty. Moreover, he exercised the greatest tact, so that those who were offended at his utterances were very few. Radical and uncompromising as he was always, he was so conspicuously Christian in tone and spirit that he did not lose his influence for good, even with those who were on the wrong side.

XLV.

Sermons and Addresses.

A characteristic sermon was published in June, 1850, in the "Trumpet." It was preached before the Reform Association during anniversary week. It illustrates not only his own thought, but that of his denomination, at the time when many men, North and South, thought that "God's image in ebony" had no rights that white men were bound to respect. Before the echoes of Daniel Webster's 7th of March speech had died away young Ryder was compelled to say that "religious prejudice against the colored man our religion compels us to put away." And he declared that just as far as he felt unkind to the colored man he was unfit for the Christian ministry. And he voiced the sentiment of his brethren, who were almost a unit in those days, when the opinions were forming that resulted in the emancipation proclamation.

XLVI.

Practical Humanity.

During his residence in Roxbury a colored woman and her daughter were in his family, the mother being the house servant. The child attended the public school, and in those days of anti-slavery agitation no

little colorphobia prevailed among some of the school children; and they so persecuted the girl, whose crime consisted in being "guilty of a skin not colored like their own," that the mother felt that she should be compelled to remove her from the school. Mr. Ryder at the time was on the school board, and he went with the mother and daughter to the school and addressed the children in such terms as caused them to desist from their petty cruelty. Occasionally one of them would exhibit some of the ugly spirit, when the rest would cry out that they must not molest the minister's child. His voice and manner of expostulation and condemnation were such as to convince the young persecutors that the consequences of continuing to harry the dark-skinned girl would be serious to themselves. Those who knew the man will not need to be told that all his sympathies and energies were as vigorously enlisted in behalf of a despised negro as they would have been in a cause that had power and influence at its back. Injustice was always the one foe that more than any other aroused his indignation and called forth his intensest opposition. The mother is yet living, and relates that when going to her church she would walk by the Universalist church on her way to her own, the Methodist;

while the pastor and Mrs. Ryder would conduct their daughter and the colored girl to our own church, and to the Sunday-school, where the two children would sit side by side. The little colored girl was dedicated to God by him, with as much satisfaction as though she had been white. The mother relates that Mr. Ryder would sometimes remark as they separated at our church and she continued her journey: "Lizzie, the time will come when we shall not separate, and go different ways."

This incident is akin to that related of President Lincoln, when he stooped and kissed the colored child, and thus proved himself entirely great.

XLVII.

In anniversary week of 1852 the "Trumpet" declared that Mr. Ryder's speech on the Maine Law was "*the* speech of the day on this topic, — plain, straight, firm, and manly."

Outside Labors.

In the following year, at the anniversary festival, his discourse on training children created a marked impression.

He was always a favorite speaker at the meetings during anniversary week. In 1854 he responded to the sentiment, "Our clergy."

At the anniversary meeting in the year 1856, he spoke to the following sentiment: —

"The Brotherhood of Believers — Although we meet in the name of a particular branch of the church of Christ, we recognize the truth in all communions, and honor holiness of purpose and purity of heart wherever we find them."

The chairman, Hon. J. D. W. Joy, said, —

"I find in the dictionary one definition of the word 'rider' to be, 'in shipbuilding, a kind of interior rib bolted to the timbers to strengthen the frame.' Now the Universalist ship has a Ryder, a kind of interior rib, bolted to her timbers, and does he not strengthen her frame? I introduce Rev. W. H. Ryder, of Roxbury."

In the course of Mr. Ryder's speech he said, —

"There is room enough in the world for us; if there is not we must make room enough. We respectfully decline going about, as Robert Hall once said, 'with an air of perpetual apology for the unpardonable presumption of being in the world.' . . . If we run down the whole scale of religious agencies we shall find harmony in every note. From the Calvinist to the Socialist, from the hide-bound Conservative to the loose-skinned Radical, through all grades of organized and individual action, honestly directed to worthy ends, there are noble men and women sin-

cerely laboring to establish Christ's kingdom on earth, — to do good in their day and generation. In the name of that good we salute you, brothers, sisters, in the Christian work! Joining hands we reach round the globe, holding the world of man in our sympathies, and unitedly acknowledging our allegiance to the Son of God."

The speech was a characteristic one, firmly Universalistic on the one hand, and on the other ideally broad and Christian.

Among his many labors outside of his parish was a lecture on the Huguenots, delivered on Feb. 1, 1857, of which the "Boston Journal" said, "one of the best of the season."

Feb. 22, 1857, a valuable watch was presented to him, and a purse of money and other gifts to Mrs. Ryder, at a reception at his residence.

His Roxbury friends published a large and handsome lithograph of him in 1858.

XLVIII.

Influence on the Young.

Few Christian pastors ever exerted a more powerful and healthful sway over the young than did Mr. Ryder. They were the special objects of his solicitude, and he exerted himself to attract them to his church, and with great success. Young men who have

achieved eminence in affairs, and whose characters have been examples, attribute the turning of their feet into the right path to the power of his words and example, and have remembered his counsel and admonition all their lives. There are indeed many yet living, who were attendants at the Roxbury church from 1850 to 1860, who never hear his name mentioned but with gratitude and veneration.

This good influence was largely wrought through the Sunday-school. Such aids as the "Sunday School Helper," institutes, and the many instrumentalities now so useful had not been thought of, and the efficiency of the Sunday-school was obtained only through the devotedness of a pastor and his allies. Here the Roxbury minister was a host in himself, and he had the happy faculty of making his good example contagious. He prided himself on reading every book in the library, and on expelling all volumes unfit for the young. He even made his home the rendezvous of the teachers and workers, and there they covered, repaired, and replenished the library. His own hands and those of his faithful partner aided by willing coadjutors were busy in working for the school, and teachers' meetings became normal institutes, in which his co-workers were

taught and drilled for their duties. The work he did and stimulated others to do for the perfection of the Roxbury Sunday-school is yet remembered by some of those who participated in it and profited by it, as the most faithful and successful Sunday-school work ever known by them. He was interested in all, and the friend and helper of all; and of those living to-day, no other name among the eminent and beloved men who have filled the Roxbury pulpit holds a deeper or warmer place in their hearts.

XLIX.

A Striking Illustration.

An interesting incident, one of a number that would fill volumes if recorded, illustrates the vigilance with which the Roxbury pastor looked after his people, particularly the young, and the visible result. Just before he left Roxbury he waited upon a young man who attended the church, and urged him to join the church. A less conscientious pastor might have reasoned that his work was about done, and would have left to his successor the task of adding to the church. But he felt that his work was not finished as long as work remained to do. His advice was followed. That young man joined the church and worked in the Sunday-school, and when the war came

followed his country's flag to the front. Badly wounded, he returned and continued, and does to this day continue, his interest in the Roxbury church. And the good impulse he received he has passed on, for a son of his was graduated at Tufts College in 1891, and designs to enter our ministry. Who can say that the good work the son shall do as a Christian minister does not flow directly from the faithful and kindly word spoken by the retiring pastor? And who can estimate the waves of propulsion that proceeded from his voice, not only moulding the lives with which he directly communicated, but passing on to other lives, and so adding to the world's richest wealth? What a model for the young clergyman to study!

Mr. Ryder's chief solicitude was always with the young. His anxiety for the welfare of the young men and women of his flock was continual, until, to use his own words, "they are faced right." "If I can only have them facing in the right direction," he was in the habit of saying, "I have no further anxiety."

L.

The ideal Christian pastor, who makes himself familiar with all his people, who enters into

their joys and sorrows, — especially if, like his Master he becomes their burden-bearer, and in the true sense vicariously suffers with them in their griefs and sorrows, — who, like Christ when he mourned with Martha and Mary at Bethany, and like him in Cana of Galilee, can stand sympathetically by the coffined dead and utter the gracious words of consolation, and rejoice with his people in their festivities, is one who fulfils the highest function of the Christian ministry, and is one of the most useful of men. Such, pre-eminently, in the Roxbury days and always after, was Mr. Ryder. He knew his people intimately, understood the idiosyncracies of each, and with a wonderful tact held himself in such relations with all that they turned to him almost instinctively as their "guide, counsellor, and friend." It was sometimes said that he knew "every ache and pain of every member of the parish." And not only did he really feel a genuine sympathy, but he had the faculty of making each one sure that he had a personal interest, and was an attached and sympathetic friend, and was not merely officially discharging professional and perfunctory duties.

The Ideal Pastor.

He never appeared to recognize disagreeable weaknesses and defects, though his penetrating

perception of character enabled him to see human faults and failings. But he looked on them with "larger, kindlier eyes" than others, and the dew of melting charity suffused them as he regarded human faults and failings. Thus he could say the word that carried with it the soul of equity, while it gently encouraged to better ways. In any difficulty or trouble his parishioners resorted to him with confidence in his judgment. He was the wise adviser in business perplexities, in moral doubts and anxieties; and old and young had undoubting faith in his judgment. Like Goldsmith's "Village Parson,"

> "E'en children followed with endearing wile,
> And plucked the good man's gown to share his smile."

But if Mr. Ryder was the welcome guest in every home in ordinary times, he was thrice welcome in the hour of sickness, death, bereavement. If he had caught any one phase of his Master's character more than another, it was his relation of Consoler, Comforter.

When the day of sorrow came to any one who had enjoyed his ministrations, the afflicted one turned to him to speak the word that should assuage the stroke of calámity. No other voice could so fill the soul at such a time, and help the aching heart to bear its burden.

His words, his presence at the bedside of the dying and in the circle of the bereaved, cooled the fever of sorrow as few others could, and not only among those of "like precious faith," but among those of other churches and with the great multitude of the unchurched that throng a great city, and seek the Universalist pulpit for help and hope, he was called upon to visit the sick and bury the dead. His solemn and sonorous voice, carrying in its rich cadences the consolations of religion, was to the mourner a realization of the Prophet's words: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace." During the ten years in Roxbury, and the more than twenty years of his active ministry in Chicago, probably no other man in those cities stood in the house of mourning so many times, or was able to speak to more hearts the word that kindled the rainbow of hope on the cloud of sorrow, and gave "the oil of joy for mourning, and the garment of praise for the spirit of heaviness." He had the love of his people, and those who knew him best loved him most, and this is the best tribute to the excellence of men: —

> "The work men do is not their test alone;
> The love they win is far the better chart."

Rarely has the Christian pastor been more the representative of the Prince of Peace, one who imparted —

"Faith to the friend, and to the neighbor peace,
That love might live and quarrels all might cease."

His influence and life as a pastor were as a —

"Prayer for the health of all that are diseased;
Confession unto all that are connected,
And patience unto all that are displeased,
And comfort unto all that are afflicted,
And mercy unto all that are offended,
And grace to all, that all may be amended."

LI.

His Personal Influence.

One of his Roxbury flock bears this testimony to the deep and abiding influence Mr. Ryder exerted, and indicates how far-reaching were his words, that not only shaped the thought and feeling and life of those to whom he directly spoke, but radiated from them into other hearts and lives. It is but one of hundreds of similar testimonies that might be cited, and the young pastor may well study it as an object-lesson. Writes Mrs. L. F. Richardson: —

"I always think of Dr. Ryder as my ideal minister; a sacred person, truly consecrated to the service of

God and the ministry of our Lord and Saviour Jesus Christ, loyal to his church, desiring ever to make it more honorable, more glorious, fit to be called 'the Bride of Christ.' I believe it was first of all his heart's desire to win and save souls. And his preaching was with power. He opened the door of the kingdom of heaven to me, and to many others of the Roxbury church, making the call of God so real, and the heavenly way so attractive that we could not choose but enter, and following him, feel sure that we were guided in the way that leads to God and eternal life, through Jesus Christ our Lord. I think of him as a 'bright particular star' in our spiritual horizon, one of those of whom it is written: 'They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars, forever and ever.'"

LII.

The Rev. Dr. Patterson's Testimony.

An historical discourse by the Rev. Dr. Patterson, one of Mr. Ryder's successors in the Roxbury pastorate, pronounced Jan. 4, 1871, at the semi-centennial of that organization, pays the following tribute to his Roxbury ministry: —

"He entered the field bringing with him a rare combination of ministerial qualities. To the zeal and fervor of youth he added a well balanced and well-disciplined mind, sound common-sense and discretion,

dignity of character and manners quite beyond his years, accurate and impressive elocution, a genial disposition that warms and wins, and an entire consecration to the work of the ministry. He came with his mind and heart rested, refreshed, intensified by travels in Europe and the Holy Land, glad to be at home again, and longing to resume the duties of his profession. He was in the very best condition of body and mind to make a successful beginning in a new field of labor. He did not go about his work as a duty, but he engaged in it with exquisite pleasure. He enjoyed intensely — partly from constitutional fitness, and partly from the elastic condition he was in — what seems to other men and under other circumstances the drudgery of pastoral life. Accordingly he became the intimate friend, the familiar companion, as well as the acceptable preacher. Few ministers ever experienced a more happy, harmonious, or successful pastorate; few ever left behind them sweeter, tenderer, or more sacred memories. . . . The high pulpit of the olden time was taken down. The old square pews were exchanged for the more graceful circular slips of modern times. The inner temple, too, was renovated, — the temple of the Holy Ghost. Souls flocked to the altar of the church and received the sprinkling of baptismal water, and sat down with great joy around the table of a common Master. One hundred and thirty-six members were added to the church during Mr. Ryder's administration."

LIII.

In his address at the Roxbury semi-centennial, in January, 1871, after eleven years in Chicago, he declared that his ten years in Roxbury were in his memory "luminous with pleasant recollections." And in his farewell sermon in Chicago, in 1882, he said: —

His Roxbury Years.

> "Roxbury was literally a home to us. Here our daughter — our only child — was born, and here for ten years I devoted myself vigorously to professional work."

LIV.

Few men in our ministry had more thoroughly secured the confidence of the people of our communion in all the region round Boston, the Mecca of Universalism, than had the Roxbury pastor, when, at the zenith of his success and at the age of thirty-eight, he turned his footsteps towards the setting sun, — he having in the autumn of 1859 received and accepted an urgent invitation to remove to Chicago.

Called to Chicago.

The "Trumpet" of Oct. 29, 1859, said: —

> "Brother Ryder, of Roxbury, has decided to remove to Chicago, Illinois. Farewell, brother! We are sorry

to have you leave New England, but our loss will be somebody's gain. You will always be true to the cause, wherever you are."

The Roxbury society unanimously requested him to remain, but he had for some time been persuaded that the bronchial difficulty that had long annoyed him required the change from the seaboard to an inland home. The year before, he had been compelled to an enforced rest on account of a severe and distressing attack that disabled him. Indeed, he had for years, at times, been troubled with a serious bronchial disturbance. And thus he closed an honorable and a useful record, stretching through a decade of years.

LV.

His Chicago Ministry. Installed.

Mr. Ryder entered upon the labors that were destined to be the most important of his life Jan. 8, 1860. He was formally installed February 7. The Rev. J. S. Dennis, of Dubuque, Iowa, preached the Installing Sermon; the Rev. Dr. Otis A. Skinner, of Joliet, Ill., addressed the society; and the Rev. J. H. Tuttle, pastor of the Church of the Redeemer, gave the Right Hand of Fellowship. The pastorate thus begun was one of the

longest and most successful ever known in Chicago, extending from January, 1860, to April, 1882, twenty-two years and three months.

LVI.

Notable Years in Chicago.

Those were the most extraordinary years through which any city ever passed, when the fire, the war, and the unexampled growth are considered. Dr. Ryder found a population of 150,000, and saw it increased sevenfold, to more than 1,000,000. He found the city wood and brick; he left it stone and marble. He saw it swept with the besom of destruction, and rise in fairer beauty from the ashes of desolation. He saw a scattered and disheartened church sitting by the streams of Babylon, its harp on the willows; he left it among the first in the city, and in the denomination.

Dr. Ryder's zeal and ability at once infused courage into the hearts of the people, and the church increased in numbers and influence till it reached a commanding position, and became, perhaps, the most representative church in the order, certainly in the West, and he the most representative clergyman. His wisdom, tact, earnestness, and consistency not only built up

his own church, but did more than can ever be known toward producing the prosperity experienced by our cause in the city and its environs, and in the towns and cities near and remote that he personally visited, and to which his name extended as the foremost man in the church in the West. And to-day, ten years after he ceased to be pastor, St. Paul's is popularly known as Dr. Ryder's church; and each minister since he served has been styled Dr. Ryder's successor.

LVII.

Honors conferred.

During the year in which he removed to Chicago he received the honorary degree of A. M. from Harvard University; and in 1863 the degree of D.D. from Lombard University, Galesburg, Illinois. The latter degree always seemed to his friends to belong to him. If some achieve degrees, and others have degrees thrust upon them, he seemed a born doctor of divinity. Of him it may be said as truly as of any man, *nascitur, non fit*, — born, not made.

LVIII.

When Dr. Ryder removed West many of his old friends thought he was taking a very injudicious step. In his farewell sermon he said: —

"As I look back over these years I distinctly remember that when I turned my face toward Chicago I was not quite satisfied that I was acting wisely. The field was new to me. And then Chicago was so far from Boston. 'Would I be happy there?' 'Would I like the "rough ways" of these Western people?' Questions like these troubled me a good deal. One of my stanch Roxbury friends told me with emphasis that he would give me just six months to get back to New England; and a Boston merchant, who had probably sold goods in this market to poor-paying customers, said to me: 'Do not be deceived by the offer of a large salary; if you get half they promise, you will do better than most of us have done.'"

Effect of removing West.

He had always dwelt in his native New England, and seemed perfectly fitted and adapted to its ways. And the genuine New Englander who has not left that little corner of our national domain, especially Boston and its environs, is apt to suppose that no other locality offers so desirable a field, especially for the cultured clergyman. But he found, as many others have experienced, that while New England is an admirable nursery, there are wider realms in which to grow, and broader fields in which to develop a strength and ability that the less exacting needs of New England would not educe. In other words, as Stephen A. Douglas

said of Vermont, New England "is a good place to go from." So Dr. Ryder found it. Released from the beaten paths and conservative ways of Boston and New England, and located in the wide and unconventional West, he was like the young tree transplanted from the nursery. He was thrown upon his own resources. He was taxed in every direction. Demands on his time and strength, his intellect and energy, beset him on all sides; and he honored the exactions, and broadened and deepened. Calls came to him from all quarters of the rapidly developing region round about; and his presence was in demand at State conventions, mass meetings, dedications, ordinations, and other gatherings of his brethren; while multitudinous calls came from the general public of Chicago for his aid in the moral and humanitarian movements then being inaugurated in the young and growing city.

LIX.

The Rev. Dr. Tuttle's Account.

The Rev. Dr. J. H. Tuttle, for twenty-five years pastor of the Church of the Redeemer in Minneapolis, Minnesota, was a yoke-fellow with Dr. Ryder in Chicago for six years, from 1860 to 1866. These two eminent clergymen met at the great General

Convention in Rochester on their way to Chicago in 1859. Dr. Tuttle says: —

"It was at this notable gathering that I first saw and heard Rev. W. H. Ryder. One of his speeches I distinctly remember; it thrilled everybody in the room. His voice and manner made a lasting impression on me. That was more than thirty years ago, but I see him, as he appeared then, before me now; and I hear those majestic sentences which almost shook the roof in some of their climaxes, which swept like a sea-storm over us, setting in motion great waves of feeling. Such a shower of eloquence is seldom heard anywhere, in any assembly. It seemed to me that I had never listened to a richer voice, nor witnessed a more effective style of delivery. . . .

"At this same convention were two men, trustees, — A. G. Throop, and H. B. Lewis, from the Second Church in Chicago, who had come to make inquiries regarding the writer of this sketch, then pastor of the First Universalist Church in Rochester, and if they found things favorable, to invite him to take charge of the people they represented; and so it happened that Mr. Ryder and myself moved to Chicago about the same time, he to occupy a pulpit on the east and south sides, and I one on the west side. Our churches were two miles or more apart. . . . He began his pastorate on the first Sunday in January, 1860; I began mine a few weeks earlier. . . .

"Its large congregation possessed a conspicuous, handsome house of worship, and was justly considered,

intellectually and socially, entitled to the services of a great preacher; and such a one they found in Mr. Ryder. He at once took high rank among the Chicago clergy. He soon became a familiar figure in the streets and at public gatherings, — a centre of power also wherever he spoke or moved. He always carried about with him an air of dignity which comported well with his profession and his position, and while it suggested nothing cynical, kept most persons from trifling with him and from stealing his time. He was grave but not sour. He could joke and be merry at times, but he was never caught outside of the lines of propriety, and he never set up sacred things as a mark for jesting. . . . His features were plain, perhaps, but they almost always wore a fascinating smile, and no one who once glanced at them doubted that they were the transparent covering of a strong character. If his words seemed a little cold, and even slightly repelling, on certain occasions, his good-natured eyes immediately asked your forgiveness and reassured you of his kind intentions.

"Mr. Ryder was a great preacher when he came to St. Paul's, but he rose rapidly into a greater one. His step from Roxbury to Chicago proved to be a decided ascent, — not because the latter place occupied a higher intellectual level, but because it opened to him new opportunities, and because he caught fresh inspirations from the younger, busier life of the West. The Western air doubtless accelerated the motion of his blood, and his mental pulse beat as much faster. The church and the city demanded all that was in him; and there

was more in him than his Eastern friends, who admired and loved him, had imagined. He came West, not to brag of the East, but to put what he brought with him into what he should find, and make a compound greater than either, if possible. Uniting his Boston culture with Chicago activity and ruggedness, his Puritan sombreness with the more cheerful life of this more youthful country, he gained in strength and breadth and freedom."

LX.

After two months in Chicago, Feb. 29, 1860, Dr. Ryder wrote to his friend A. W. Newman, in Roxbury, who is still active in the Roxbury Church, and whose regard for the memory of his former pastor is deep and strong after thirty-one years: —

Letter to A. W. Newman.

"Two months are now past since we parted, and I am getting somewhat introduced to my new home. The people are no longer all strangers, nor is there longer any danger of my having to inquire the way every time I go out. What a change in my surroundings these two months have wrought! I can hardly realize at times where I am, or what I am doing here. Since my installation I feel a little more fully my identity with this city, — realize in part that this is my home. Time, I hope, added to a deeper interest in individuals, and a more entire appreciation of what I have to do here, will more completely centralize my

affections, and give me that contented, patient spirit of labor which for so many years I enjoyed in Roxbury. Speaking to you as a good and loving friend just as I feel, I cannot say that in anything I have been disappointed, or at any time felt to regret that I came here to live. The people have done all that could have been expected, have treated me with kindness, and seemingly appreciated the obligations resting on them in calling us from so pleasant a home. . . .

"Have we then almost forgotten Roxbury? Just as likely that, as that I have almost forgotten my parents because I have moved bodily a little further from them. Not a day but that in some way the name comes up, — some dear friend there is mentioned, some chord of love vibrates to a recollection associated with that place."

LXI.

In addition to this he was hardly well established in his new field, when the War of the Rebellion broke out, and his soul glowed with a patriotic fervor that found expression in continual appeals to the loyalty of the people. St. Paul's sent a large number into the war. Many of them were inspired to offer themselves to their country by the stirring words of their eloquent pastor; and some of the most moving addresses made to the young heroes on the eve of their departure for

The Civil War.

the South were from his lips. Many a young man remembered his exhortations, and was the truer and nobler because of them. General A. C. McClurg, then a youthful captain, since the head of one of the largest publishing houses of the country, tells this biographer that on his departure for the seat of war a stand of colors was presented to his company, and it was his duty to accept them in a speech in behalf of his command. His voice trembled, and his embarrassment was evident. Called upon to follow him, Dr. Ryder made reference to his embarrassment, and turned it to his praise instead of to his humiliation, by saying that such sensitiveness would be sure to appreciate the higher duties of the field of action to which he was going, and that such a young man would be all the braver in the hour of danger for his sensitiveness then. The young man not only carried the memory of those encouraging words into the war as a cheering message, but recalled them with respect and affection for their author after he had laid down the burden of life, and the young soldier's head had whitened with the snows of years.

LXII.

In his farewell sermon he thus alludes to those dark and troublous times: —

Dr. Ryder's War Memories.

"I had been in Chicago scarcely a year when Fort Sumter was fired upon and the War of the Rebellion inaugurated. Do any of you remember the evening service of that Sunday when the news of the firing upon Fort Sumter first reached this city? Well, we have this to say, now that the struggle is all over: the church was loyal through every hour of that long conflict; and I do not hesitate to declare, in the presence of any and all who know the facts, that the pulpit of St. Paul's, while in no sense partisan in its sympathies, was unequivocal in the declaration of its fidelity to the cause of the Union. Those fearful days! I recall them almost with terror. Your sons went forth in defence of their country never to return to their homes; the bodies of some of the patriot dead were laid upon biers before this altar, and your minister himself, many a time a mourner, tried to encourage the living and comfort those especially afflicted."

LXIII.

His Loyal Efforts.

He never faltered in outspoken words for the Union cause, and while a few of those identified with his church were disaffected by his patriotic zeal, he was in full sympathy with the great mass of his people,

who were untiring in sustaining the Sanitary Commission, and in helping in all ways to aid the Government in suppressing the Rebellion. On one occasion he went to Richmond as an agent of the Sanitary Commission, and while there discovered a famous letter used by the Government in the Lincoln assassination trial.

LXIV.

The Northwestern Conference.

In 1865 an organization was formed in what was then the Northwestern States, that was of great utility in promoting the interests of the Universalist Church, — The Northwestern Conference. At that time the General Convention was not, as subsequently it became, a working body; and the Conference was a sort of portable mass-meeting, a peripatetic reservoir of enthusiasm, composed of all who would work in it, — with no ecclesiastical functions, no delegates, almost no organization, called at any time and place when and where the exigencies of the cause demanded. It held meetings to raise money for general work, to liquidate church debts, to effect college endowments, to settle ministers or secure their stay, and to revive and quicken religious zeal. During the few years

of its existence it was the most efficient agency ever employed in promoting the interests of our cause in what were then called the North-western States, now the central stars in the great Federal constellation. Dr. Ryder was among the most active of those who made the conference a power for good, working with such coadjutors as Revs. J. P. Weston, D. D., J. H. Tuttle, R. H. Pullman, J. W. Hanson, J. S. Dennis, D. P. Livermore, Augusta J. Chapin, J. S. Cantwell, J. S. Dennis, H. F. Miller, Mrs. M. A. Livermore, and many others. The days of that epoch are yet recalled with pleasure by those who were active in it, as among the most memorable in the annals of our church, for the amount and character of the work accomplished. Among the visible results of this work is the $100,000 endowment of Lombard University, raised in 1867, largely through the efforts of Dr. Ryder.

LXV.

Of Dr. Ryder's war record, and other labors a competent witness, the Rev. Dr .Tuttle, writes:

"Mr. Ryder had been in Chicago but a few months when the Rebellion broke out; and this set all his energies on fire of course. This created a new and

popular platform for his eloquence, and made new draughts on his powers. He took up the cause of the North, defending it and helping it in all possible ways. There was no more patriotic pulpit in Chicago than his; no one worked harder than he in maintaining the rights of the Union. Our soldiers had no better friend and sympathizer than he. His appeals, his example and labors did a mighty work for freedom throughout that long and awful struggle.

The Rev. Dr. Tuttle's Recollections.

"The war absorbed the time and strength of the people to a fearful extent, and yet our denominational interests in the West received much attention during these years. It seems to me, as I look back to that period, that our church people never came together oftener and in larger numbers, never worked more enthusiastically, and never gave more freely for the cause. Religious meetings and war meetings were held side by side, and sometimes in common. Work in one direction stimulated work in the other. An organization called the Northwestern Conference of Universalists was effected. It included in its boundaries five or six of the Northwestern States, in all of which frequent public assemblies were held in its behalf, and addressed by various ministers. Through these and other large gatherings, Dr. Ryder's popular sermons reached and benefited multitudes of Universalists. There was hardly an important town in the Northwest in which he did not speak and leave the profound spell of his presence and words. His influence went everywhere; his coming was hailed with delight everywhere;

his name grew into a tower of strength everywhere.

"If Dr. Ryder was the acknowledged leader in these meetings, he had with him always an able corps of assistants,— the Rev. D. P. and Mrs. Mary A. Livermore, the Revs. J. S. Dennis, J. W. Hanson, O. A. Skinner — yes, and how many excellent laymen I recall in that circle, such as E. G. Hall, A. G. Throop, J. H. Swan, B. F. Walker, etc. Those were days to be remembered."

The work of St. Paul's Church and its pastor during those historic days is a part of the history of the times. It cannot here be more than indicated, but it should be said that the eloquent pastor of St. Paul's was one of the most commanding of the figures that moved in Chicago during the days of the great struggle. And in his manifold efforts he had no more efficient coadjutor than the devoted pastor of the Church of the Redeemer, the Rev. J. H. Tuttle.

Chaplain Collins says :—

"The war separated us sometimes in person, but not in spirit. While in the volunteer army I received many tokens of his regard in the shape of sanitary goods for the sick and wounded."

LXVI.

Service on Chicago Board of Education.

Among the positions of public usefulness Mr. Ryder held was a membership of the Chicago Board of Education from 1863 to 1866. Here his familiarity with the common schools of New England, and notably his Roxbury experience, enabled him to be very efficient. At the beginning of his service he at once took a leading position. A member of the Board, distinguished for his immense stature and dominant manners, and possessing very large influence in public affairs, found a favorite project of his opposed by the new member. He attempted to brush aside the suggestions as of no importance. But the new member not only showed that his position was sound, but he held it with such force that the dictatorial member was outvoted, and Dr. Ryder became at once an acknowledged power on the Board. Never asserting himself pertinaciously, or on any trivial matter, he entered thoroughly only into subjects of real consequence, and soon occupied a high place in educational matters,—and that at a time when the excellent schools of Chicago were in their formative period. Here, as elsewhere, he possessed the faculty of instinctively hitting the average common-sense view in matters of differ-

ence of opinion, and usually carried conviction of the soundness of his positions. Perhaps as much as any other characteristic, he was endowed with common-sense, which some one has well denominated "uncommon sense." In fact, as truly as James Russell Lowell declared of Abraham Lincoln it may be said of Dr. Ryder, he was "incarnated common-sense."

All these, and other demands, rapidly developed the innate energies of the man, and pushed them to their utmost, so that his removal from New England to Chicago, like Thomas Starr King's from Boston to California, was not only a blessing to multitudes in his broader field of toil, but was productive of the greatest advantage to himself.

LXVII.

Second European voyage.

Dr. Ryder continued his labors with unintermitting zeal and industry till 1868, when he felt compelled to seek a respite, and made a second European journey, from May, 1868, to May, 1869.

During his European travels he wrote very little either for the press or to individuals. Brief personal letters, and an occasional epistle to the parish constituted the sum of his correspondence.

In July, 1868, he wrote to St. Paul's Church a brief letter to gratify the curiosity of his people as to his health and whereabouts, in the course of which he shows how he bore in mind, wherever he was, the interests of the church to which he had consecrated his life.

"Somehow I linger with special interest around St. Paul's Cathedral, though in historic interest it is far inferior to Westminster Abbey. But the name of the former strikes a sympathetic chord. And as I look upon the names written upon monuments in St. Paul's *here* who have made themselves illustrious, I can but think of those who have the means and the ability to render themselves alike the benefactors of mankind in *our* St. Paul's, in the New World. And I can but pray that they, as many have done here, will put at least a portion of their worldly substance to such use as will glorify God in blessing mankind when they shall have ceased from their labors."

And his magnificent consecration of his property to the church, twenty years after this, shows that his language was not mere sentiment, but the sincere utterance of his heart.

LXVIII.

Chaplain Collins, late chaplain of the United States Army, wrote in 1891: —

"After the war our visits recommenced. While stationed in what was then regarded as the remote portion, he came to see me several times, once with his entire family. Those visits are to this day bright spots in my life. He loved to wander over the plains, sometimes with an escort of soldiers to protect him from the Indians; at other times he went alone. He was not, in common language, fond of the chase, but the wild, treeless scenery had for him a wonderful charm. He often preached for me in the Post chapel, and never failed to interest both officers and soldiers. In the summer the Army Posts are often crowded with company, among them many clergymen. I always asked them to preach for me, and they seldom declined. At one time my desk was thus supplied six Sundays in succession. Dr. Ryder was the sixth and last of my assistants. The whole garrison united in the opinion he was the greatest preacher of them all. Not long before his departure he addressed me a letter from which I make the following extract: —

Chaplain Collins, and Army Experiences.

LXIX.

"'You and I are getting along toward the end. I have reason to believe that you contemplate the termination of the earthly part of your existence with Christian fortitude. For myself, I can truthfully say that life is dear to me, and I have no desire to terminate this part yet. But as to the future state I am utterly without anxiety. My faith in the immortality of the human soul takes the form of restful confidence. I believe in the divine mission

Letter to Chaplain Collins.

of the Lord, and accept with the fullest confidence his recorded words of love and truth. My only real anxiety is that I may fulfil my obligations to God and man, and thus be a faithful disciple of Him who is the way, the truth, and the life.'"

LXX.

Charitable Work.

Dr. Ryder had early taken an active part in the charitable, benevolent, and humanitarian movements of the city. He was one of the founders and constant supporters of the Hospital for Women and Children, the Aid and Relief Society, the Citizens' League, and was one of the trustees of the Woman's Medical College, and the Old People's Home. He was elected president of the last-named institution only a few weeks before his death. He was for years perhaps the most welcome visitor at the Old People's Home. His sermons, remarks, and friendly manner to the inmates were highly prized; and it was a pleasing sight at his frequent visits to see them throng about him as if he were, as indeed he was, one who sympathized with them with all his heart.

His last will and testament showed that something deeper than a superficial and transient feeling possessed him toward the Public Library, the Hospital for Women and Children, and the Old People's Home. His generous hand continues to

dispense aid to the institutions he encouraged during his lifetime.

On his return from Europe Dr. Ryder organized one of the beneficent agencies of St. Paul's parish, — the Industrial School. He had observed that the colored children were so ill-treated by the white children in the Industrial Schools, most of whom were Irish, that they did not long attend, and he set about establishing an agency that should temper the wind to the shorn lambs. He found helping hands among the women of the church, and from that time on this company of the pariahs of prejudice has enjoyed a prosperous existence. The colored pastors and people of the vicinity are in full sympathy with this agency to bless the poor. The Rev. Sumner Ellis, D. D., after looking on the scene, wrote: "Blessed be the Christianity that so stoops and broods over the poor and the ignorant and the sad and the weary and the sinful. This is the fairest jewel in its royal crown."

LXXI.

His occasional sermon preached in Galesburg, Illinois, before the General Convention, September 18, 1866, was one of marked ability, and was pronounced with such unction and fervor

that it produced a profound impression. The text was Acts ix. 6: "Lord what wilt thou have me to do?" Starting with the declaration that "the spirit of consecration to Christ" and a "desire to aid in building up on earth the kingdom of God" characterize all who are really Christians, he made a practical application of the thought to our own church. He said: —

Preaches the Occasional Sermon in 1866.

"Since the termination of the War of the Rebellion there has been in many directions an increased desire on the part of numerous persons to become better acquainted with the doctrines of the gospel. These inquirers feel that those forms of faith which have so widely prevailed among us cannot be true. They cannot be true, for no man, even were his heart a stone, could stand in the national cemetery at Gettysburg, and with the graves of the brave men who died to defend our altars and our homes before him as an audience — no man, I say, in such a presence, or in any presence which vitalizes our humanity, can apply that interpretation of God's word — alas, even now too prevalent — which so mocks and insults God's holy and gracious spirit. Loving and God-fearing men professing these doctrines have wrought good in the world, for which we honor them; but their theory of faith does not suit the intelligent thought of these later times, and we therefore choose what

to us is 'the more excellent way;' and we trust this work of theological reconstruction will go forward until all souls are liberated from the bondage of error, and made fit to bear forth into the world the ark of God's fatherly love and redeeming grace."

He then answered, on behalf of his own denomination, the question asked by the text, and enforced the proposition that

"the pressing need of this Universalist denomination to-day is a definite statement of its purposes and aims as a Christian sect, a clear comprehension of those purposes and aims by the mass of the believers, and the building up of institutions which shall represent and embody them."

He defined the purpose of his denomination to be united effort to increase the efficiency of the individual in Christian work without in any way restricting his rights. He thought that the Universalists unwilling to work together would be unwilling to work at all. Such associated effort as our church purposes does not hinder but protects the liberties of the individual. Repudiating the popular misapprehensions of Universalism, he said: —

"We do indeed believe in the final recovery of all souls, and we rejoice in the fact; but we believe

in this doctrine as the promised result of the mediatorial reign of Christ. This result rests upon certain specified conditions, and it is because we are persuaded that these conditions will be complied with that we rejoice in the hope of a world's salvation. Universal salvation implies, therefore, universal obedience."

Among the points presented he considered missionary work, and suggested the policy, since so successful, of State superintendents. He closed as follows: —

"My one chief desire has been, in all I have said, to arrest the thought of the denomination, and fix it upon the necessity of more direct and specific work. There is nothing obscure in our Profession of Faith, and there should not be anything doubtful in our position, either in reference to our attitude as a sect, our theological platform, our aims as a branch of the Christian Church, or in any other particular. Give the people stints, cordially sympathize with all that is done by other denominations for the Christianization of mankind; and as we go forward into the future, with its varied experiences, let us all unitedly inquire, with more earnestness and prayerfulness than ever before, 'Lord what will thou have me to do?' Amen."

LXXII.

Sermon on the Catacombs.

In March, 1867, a fine discourse was preached by Dr. Ryder, and printed, on "The Catacombs." It describes them at length, and details the character of the monuments, inscriptions, and paintings representing the thought and feelings of the early Christians, and deduces two lessons: (1) the simplicity and strength of their faith; and (2) the contrast between Christian and Pagan morality and views of life and death.

LXXIII.

Incident of the Popular Regard.

An instance of the wide extent of his influence and name, after ten years in Chicago, may here be given. A party of Western people was on its way to Gloucester, Mass., to attend the Universalist Centennial in 1870. It consisted of Truman H. Judd and George Burnham and their wives, of Milwaukee, Wis., and H. H. Massey and wife, of Blue Island, Ill. When they reached Island Pond, Vt., the customs official began to inspect their baggage, and Mr. Judd jocosely remarked, —

"You need not examine those trunks, for we are all Universalists, on our way to the Gloucester Centennial."

"Is that so?" said the official. "Where are you from?"

"From Chicago, and vicinity," was the answer.

"From Chicago?" said he. "Do you know Dr. Ryder?"

"Yes, indeed, we do, — know him well."

"God bless Dr. Ryder!" said the inspector. And turning to a subordinate he said: "Chalk those trunks; they are all right."

LXXIV.

July 9, 1871, he preached on the "New Departure," or the "Signs of the Times." He was reported in the "Chicago Times."

Sermon on the Signs of the Times.

He specified three respects in which the Christian world has made great progress: "(1) that the moral government of God is parental; (2) that the emphasis of all Christian teaching should be placed upon right living and not upon right dying; and (3) that the characters we form here in time are a part of our spiritual identity, and as such go with us into the immortal world."

LXXV.

October 8, 9, and 10, 1871, occurred the great Chicago fire, a scene of horror and destruction

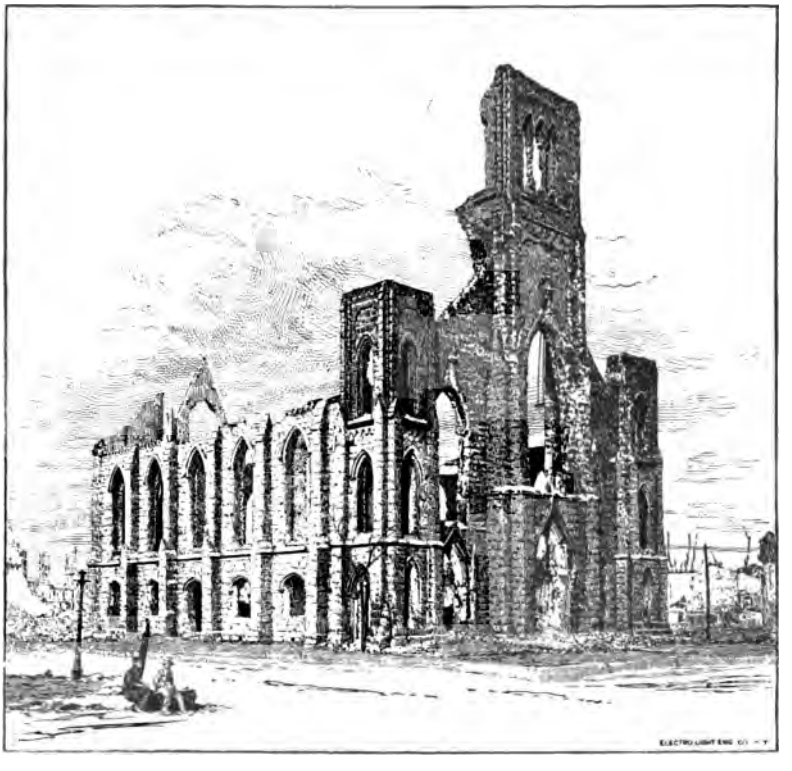
rarely if ever equalled in human annals. Beginning in the West Division, it swept before a furious gale, moving at the rate of from sixty to ninety miles an hour. Leaping across the river it went in a northeasterly direction, till it reached the lake, and then moving north swept all before it to the lakeside, destroying several blocks in the West Division, all the business and much of the residence portion in the South Division, and the entire North Division. The total area burned over was 2,100 acres, or three and a half square miles, and consuming 17,450 buildings; 98,500 persons were rendered homeless, and about 500 lives were lost. The total loss on buildings was $50,000,000, and on personal property $140,000,000, on which there was $40,000,000 insurance. Including destruction of buildings, etc., competent statisticians estimate the entire cost of this unexampled visitation to have been fully $200,000,000. Such a scene of vastation and horror would not have been realized, according to General Sheridan who was an eyewitness, had all the battles he saw in the War of the Rebellion been rolled into one.

The Great Chicago Fire.

The fire crossed Wabash Avenue at Harrison Street, one block south of Van Buren Street, and of course devoured the church and parsonage.

ST. PAUL'S CHURCH.

CORNER OF WABASH AVENUE AND VAN BUREN STREET.



RUINS OF ST. PAUL'S CHURCH.

AFTER THE GREAT FIRE, 1871.

They were consumed on the morning of October 9. The only article saved from the church was a piano, and from the parsonage the wardrobe, a part of the library, and some of the works of art gathered by the pastor during his foreign travels. It was a sight never to be forgotten, to see all that was valuable brought from the house, and in the chaos of confusion scattered wherever any one chose to convey it. One rare painting that Dr. Ryder brought from Europe was discovered after weeks of absence in a wretched hovel, and his valuable collection of coins that some stranger volunteered to care for was never found. The scene of desolation that for months occupied the site of the larger part of the great city is historical. No description can convey more than a hint of the awful picture that was seen during the three days and nights of the conflagration, or that remained for months, still smoking in places like a dying volcano. For several years the ruined church was the most picturesque object in the desolated city.

LXXVI.

Immediately after the fire Dr. Ryder went East to solicit contributions from our prosperous parishes. He was everywhere welcomed and

encouraged. The universal sympathy with the sufferers by the great calamity, joined with his powerful presentations of their needs, enabled him to return after a brief absence with a contribution of $38,000, with which to build the church; and that sum went far to recoup the $75,000 lost in its destruction. Of this sum $3,000 were given to Murray Chapel, a movement to establish a church on Indiana Avenue and Twenty-ninth Street, the members of that society having been injured by the fire, and $1,000 to Oak Park, whose membership had suffered in their business interests by the great calamity. The remainder was expended toward building the house subsequently erected on Michigan Avenue.

His Journey East.

LXXVII.

In his farewell sermon Dr. Ryder said: —

"How distinctly I remember the Sabbath morning following, when we stood amid the ruins of our religious home and pledged to each other renewed fidelity to the Master's work. Everything about us had a disheartening look. The day was very chilly. Smoke and gas from burning coal near us was still in the air. Some of our members from exposure and exhaustion were unable to be

Dr Ryder's Account.

there, and some, too, who but the week before were regarded as pecuniarily strong, now felt themselves reduced to poverty."

LXXVIII.

His Great Success.

There are few more striking figures in our denominational history than that of Dr. Ryder as he sizes the situation, gauges the sentiment of his brethren in the Eastern churches, and with instant alacrity starts from the smouldering embers, ashes, and blackened ruins of the vastated city, to plead for help for those whose possessions had gone up in flame and smoke. No other city ever had so many sympathizing hearts in so many different localities. Chicago had drawn men and women into its seething vortex from almost every portion of the world. Then as now there were probably lines radiating from Chicago into more countries, cities, and homes, than from any other city that ever existed, and the awful calamity that befell it made those lines throb with electric feeling, so that hearts in all parts of the civilized world beat in its behalf. It is doubtful if the world ever saw such floods of human sympathy pour into any realm as ran like rivers to the sea toward the ruined city by the lake. And when

the pastor of St. Paul's took in the situation, and with full faith in his generous brethren in the Eastern States, shook the ashes from his feet and started to present to them the needs of his church, he occupied a unique position. He knew his appeal to be valid and urgent; he knew the hearts on whose sympathies he called; and never were his potent voice and grand personality pressed into a nobler service, never were they more commanding. Munificent sums rolled into the church's exchequer, and in a few weeks he returned with $38,000 to prove his powers of suasion and the generosity of those on whom he called. As he remembered that "Zion was a wilderness, Jerusalem a desolation, the holy and beautiful house where our fathers praised God was burned up with fire, and all our pleasant things were laid waste," his voice acquired new pathos and power; his commanding figure assumed its most impressive proportions; his powerful personality was at its maximum, and he moved all hearts with divine sympathy. The eyes of our church were fastened upon him as he came and as he went, and it may truthfully be said that he performed a task that no other ever wrought, with a success that could scarcely have been excelled if equalled by any other.

LXXIX.

In the farewell discourse he says, —

Dr. Ryder's Description of the Progress of the Church.

"The corner stone of this edifice was laid in the spring of 1873 (April 29); the first service within the building was held in the lecture-room in the autumn of the following year. The lecture-room was used as our place of worship until May, 1875, when we moved into the auditorium, but the building was not consecrated by the services of dedication until Easter Sunday, April 21, 1878, by which time the floating debts of the society had all been paid, and the other claims connected with rebuilding had all been satisfactorily secured. But during all this time, and for several years after, the financial burden was very heavy. In addition to the current charges connected with the regular expenses of the church, as high as $9,000 were annually paid for interest. We tried to be brave and strong, but it did seem at times like pouring water in a sieve, thus to be paying money away for interest with but little prospect of bettering our condition. But at last the anxious days were ended, and thanks to the self-sacrificing generosity of many, and to the distinguished generosity of one [Edson Keith], St. Paul's Church at the last parish meeting was declared to be entirely out of debt, and this fine property and this grand building are now fully and wholly secured to the uses and purposes of the Universalist Church.

"The record books of both the parish and the church were destroyed in the great fire, but the leading facts in the history of each organization have been collected as far as possible, and they are now, it is hoped, permanently preserved. The accounts of the Treasurer are complete since Jan. 1, 1871, and the footings which he gives me show that $484,366.68 have passed through his books since that date, — that is, in eleven years. From what I know of the income of the society during the eleven years preceding, and the subscriptions that were made for various purposes during that period, I estimate that this parish has raised and expended during the past twenty-two years not far from $640,000.

"I estimate that the Ladies' Aid Society of this church has raised on the average $2,000 yearly, — in all, $44,000.

"These sums will impress you as large. They are so. But twenty-two years is a long period in a new city like this, and to what better use could money be put than that to which this has been applied? You have had the satisfaction not only of maintaining for yourselves a constant ministry, but of contributing through this instrumentality to the moral and social health of this city and of this portion of our country. But this is not all, for the money is not simply expended and the benefits of it incarnated in human lives, institutions, and general affairs, but you have this broad vantage-ground from which to work in the future; the foundation is here, and I hope time will prove that it is laid in wisdom as well as in love. . . .

"During my pastorate here I have baptized 378 children and adults.

"On Dec. 13, 1871, a business meeting was held, and thereafter public religious services were held in the Jewish Synagogue, corner of Peck Court and Wabash Avenue, until the new church was ready for occupancy.

"In 1874 — the records having been lost — the society was reorganized and reincorporated."

LXXX.

History of St. Paul's Church Edifices, etc.

Looking backward and forward at this point, a brief history of the various church edifices and matters appertaining may here be given.

The first Universalist sermon preached in Chicago was by the Rev. William Queal, in 1836. The service was held in Garrett's auction-room, on Dearborn, near South Water Street. In the winter of 1841–42 the Rev. W. W. Dean preached regularly. The First Universalist Society was organized Dec. 18, 1842, with twenty-two members; the Sunday-school was formed in June, 1843, and the church, March 3, 1850, reorganized May, 1860. The Rev. W. E. Manley was the first settled pastor. He removed to Chicago in March, 1843, and remained three years at a salary of $400.

Mr. Manley came from Nunda, N. Y., driving all the way, six hundred miles, in a democrat wagon drawn by a pair of horses. His wife and four children accompanied him. It was the coldest winter ever known to many people. There was sleighing three months in Chicago. From Cleveland it was so cold that the Manleys were compelled to stop every two or three miles to warm. The locomotive had not then discovered this city, which was a little lakeside settlement unconscious of its destiny. Toward the close of his last day's journey Mr. Manley saw no signs of a city, and not desiring to drive after dark, and fearing that he should not find shelter for the night, he enquired at a house on the prairie the distance to Chicago. "About two miles," was the answer. The house at which he enquired was known as the Clark House, and twenty-eight years after the title of a portion of the estate came into the possession of St. Paul's Church, and the temple situated on Michigan Avenue stood on the site. At this writing — 1891 — the spot that was two miles outside of Chicago is several miles inside the great city's limits.

LXXXI.

The first Universalist church-edifice in Chicago was built in 1843–44, of wood, and was located on Washington Street, east of Clark, just east of the Methodist Church block, on land donated by the Canal Commissioners. It was dedicated Oct. 23, 1844.

First Church in Chicago.

The wonderful increase in the value of land in Chicago may be gauged by a fact or two in connection with the price of the lot on which the Washington Street church stood. It was eighty by one hundred and eighty-two feet. The church sold it in 1856 for $38,000, and in March, 1891, sixty feet of it brought $525,000, making the original lot realize in the market $656,000, or $48.00 a square foot.

The Rev. W. E. Manley was ordained in Chicago, Sept. 14, 1843, after he had preached for ten years. Rev. William S. Balch preached the sermon.

LXXXII.

Mr. Manley was succeeded in the early part of 1846 by the Rev. Samuel P. Skinner, under whose administration a new church was begun, on the corner of Van Buren Street and Wabash Avenue. It was completed in 1856, and

cost, including the lot, $75,000. This was one of the finest churches ever erected in the city, and the best in the denomination then, perfect Gothic throughout, without a flaw "from turret to foundation stone." The exterior was of stone, the interior of oak, the auditorium was fifty feet high, with windows of stained glass, and it would seat about one thousand persons.

The Van Buren Street Church.

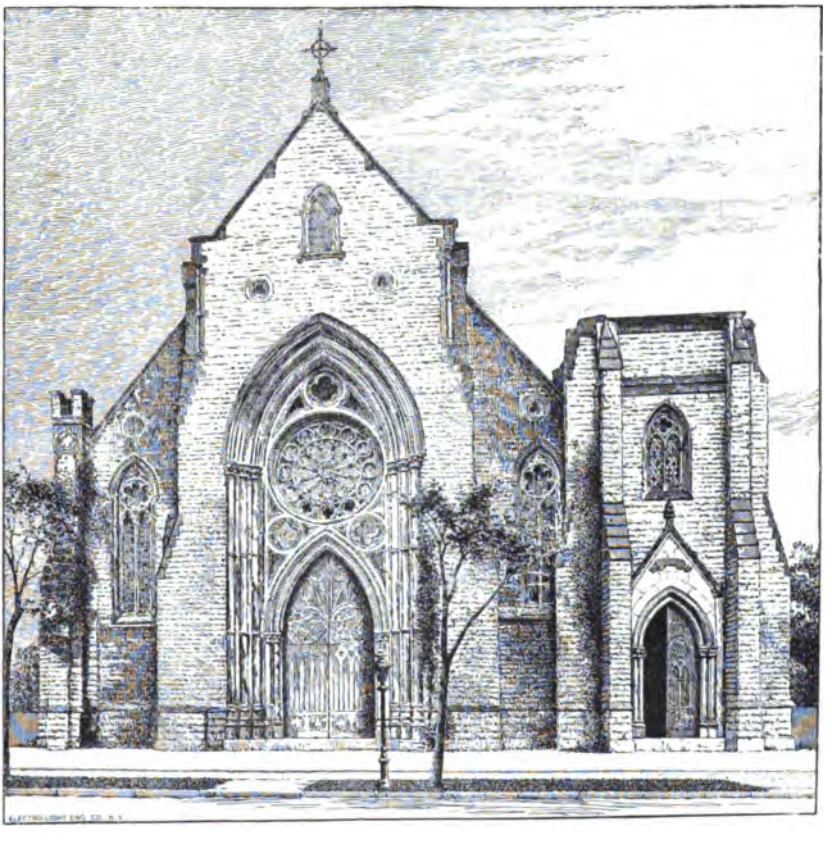
This church was dedicated May 14, 1857. The Rev. L. B. Mason read the Scriptures, the Rev. R. R. Shippen (Unitarian), offered the Introductory Prayer, the Rev. E. H. Chapin preached the Sermon, the Rev. W. W. King read the Dedicatory Sentences and offered the Dedicatory Prayer.

Mr. Skinner was succeeded by the Rev. L. B. Mason, and he by the Rev. W. W. King, who retired from the pastorate in the summer of 1859.

LXXXIII.

The third house of worship was an immense structure of stone on Michigan Avenue, between Sixteenth and Eighteenth streets. The lot cost $52,000. The corner stone was laid April 29, 1873; the lecture room was used from the autumn of 1874

The Michigan Avenue Church.



ST. PAUL'S CHURCH.

MICHIGAN AVENUE AND SEVENTEENTH STREET.

till May, 1875, when the auditorium was occupied, though the edifice was not dedicated till April 21, 1878. In October, 1887, the congregation removed to the chapel of its fourth house of worship, on Prairie Avenue and Thirtieth Street. During fifty years the parish has expended more than $300,000 in church edifices.

LXXXIV.

New Chapel and Church.

The chapel of the new church home is one of the most beautiful of rooms. It cost $11,000, and was the generous gift of Harlow N. Higinbotham and Charles L. Hutchinson. It was dedicated Oct. 6, 1887.

On Feb. 26, 1888, the new church was occupied for the first time. The Rev. J. S. Cantwell, D.D., read the Scripture Lesson, the Rev. J. C. Adams, D. D., preached the Sermon, and the Rev. W. H. Ryder, D. D., offered the Prayer. These were the last public words of the sainted dead, and it was a singular and fortunate impulse that moved Dr. Cantwell to direct the reporter to take down the words of the prayer *verbatim*.

LXXXV.

Dr. Ryder's Last Public Words.

"Let us pray. Our Father who art in Heaven, as we open the portals of this building for the public worship of God, we desire to take thy name on our lips, and worship thee with reverence and love. Thou art our God. We recognize thy sovereignty, and we have seen the abundance of thy grace. This is an hour of deep significance to us. It is also one of great importance. Here is to be our religious home. Here we shall come to worship our God, in the name of his beloved Son, our Redeemer. Therefore, O Lord, let thy benediction rest upon us. We come with no new Gospel. We have no new plea to make. It is the same Gospel and the same Cross as of old. We come to recognize the same ark of the covenant removed to this new place. This is our home, and the meeting-place of ourselves and our God. Therefore we ask thy benediction on this church, its pastor, its officers, all the membership, the church universal everywhere, and on all good men and women. Hear us, O Lord, and grant our supplications. Help us in thy mercy to do thy work, as we think of the days that have been, and the days that are to come. The Lord be with us, whether in the flesh, or in the night of the spirit. Oh, the mystery of this life, how perplexing it is! We thank thee for the immortal life that makes time and eternity one. May we work on, hoping and trusting that the things that are dark

may be light by-and-by. We are as a ship upon the sea, battling with the mighty waves, but we can see the harbor in the distance, where we shall find peace and safety. So is it with us; and we ask for thy help and guidance in so conducting our lives that we may reach thy haven of eternal rest at last. These things we ask in the name of our Lord and Redeemer. Amen."

Who could have imagined, while listening to these devout words, that he who was speaking was already touched by the fatal influence that would before the next Sunday lay him on his death-bed, and that in ten brief days that voice would be silent in death?

LXXXVI.

Dedication of present Church.

The Prairie Avenue church was dedicated the following Sunday, March 6, 1888, the Rev. Drs. Adams, Barrows (Presbyterian), Swing (Independent), and Utter (Unitarian), conducting the exercises. The serious illness of Dr. Ryder cast a shadow over the services, though no one present dreamed that the honored and beloved man was on his death-bed.

LXXXVII.

Other Pastors.

The Rev. Sumner Ellis, D. D., occupied the pulpit during the autumn of 1882, beginning in September. He became pastor *pro tempore* in January, 1883, and remained until March, 1884, when the Rev. J. C. Adams was invited, who was followed in October, 1890, by the Rev. A. J. Canfield, D. D.

LXXXVIII.

Not Controversial except from Necessity.

There was very little of the controversialist in Dr. Ryder's make-up. He preferred to rely on the leavening power of truth rather than on the battle-axe of polemics. His disposition was eminently irenic. He was so conciliatory in his methods, and so pacific in his demeanor towards opponents, that he not only disarmed opposition and attracted those of other modes of faith, but caused some to say, "This man is no Universalist;" or, "If all Universalists were like him, they would be unobjectionable." But those who regarded him as anything else than an uncompromising apostle of the doctrines for which his church stands mistook him entirely. No man ever had

"a finer sense of right,
And Truth's directness, meeting each occasion
Straight as a line of light."

Under the velvet glove were sinews of steel, and every test demonstrated that the most unflinching adhesion to the truth as he understood it characterized him. The motto of his life seemed to be, —

"Those love truth best who to themselves are true,
And what they dare to dream of dare to do."

The Rev. Dr. Edwards (Methodist) remarked in his journal, "The Northwestern Christian Advocate," that he was "almost orthodox." Some "liberal" ministers have thought him altogether "too orthodox." But Christian Universalists would generally agree that he was exactly orthodox.

At the time he began his Chicago ministry Universalism was the Ishmael of the sects, — its hand was against every other church, because every other hand was against it. The arrival of one of its advocates in any new field was the signal for a general uprising of all the "orthodox" forces; every gun was unlimbered and trained on our doctrines and their advocates. It is not strange that men conscious of obeying their highest convictions of duty, thus assailed,

struck back, and learned to "fight the devil with fire," and that many of the Universalist ministers of those days were gladiators in the theological arena. Perhaps they sometimes too much emphasized the first word in the exhortation of the Apostle, "Fight the good fight."

Dr. Ryder had an innate distaste for contention, and both from disposition and from conviction shrank from controversy. He loved to extend the open palm to all, but never forgot that the Maker of the hand had so constructed it that it naturally and easily rolls up into a fist when necessary for defence. Accordingly, though he most of all loved to treat of practical themes, and dealt with the great affirmations of the Gospel habitually, his voice was powerful in defending his faith and exposing error when the occasion called.

All along through the years the city press contained announcements of his intention to set forth the inadequacies of the sacrificial theology, and to meet the demands of a genuine Christianity; and many columns are filled with reports of his discourses defending the doctrines of his church.

He thought that sometimes too much emphasis had been laid on the outcome rather than on the means of accomplishing it. With him, and he

often dwelt upon it, universal salvation was the synonyme of universal holiness. The latter is the essential means of accomplishing the former, and he thought it better to dwell on man's part, the means, rather than on God's purpose and plan.

In addition to this, more than many of his brethren, he believed in *post-mortem* discipline, and thought it salutary to make that doctrine a motive to repentance and obedience. He held to the positive discipline of the soul in the future state of existence,—that there will be regret and remorse for unrepented sin, which will continue until the soul of its own free will and accord shall slough evil dispositions, and turn to God.

This view conciliated many in the Partialist churches, and at the same time it gave him a great advantage over the pulpits that taught the doctrine of interminable torment.

LXXXIX.

A striking illustration of this may be given. A condemned murderer had repented on the scaffold, and while expressing entire confidence that he should swing from the gibbet to glory, he was very much exercised over the reflection that his victim —

Hanging as a Means of Grace.

whom he slaughtered with all his imperfections on his head, before he had time to repent, as the murderer had been able to do — would forever welter in torment, while he would celebrate his own escape with heavenly hallelujahs. As this "conversion" was wrought under the influence of preachers of a limited faith, it was made the occasion of exultation over Universalism, as unequal to the task of converting such wicked sinners. A great sensation was produced by a sermon preached in St. Paul's Church by Dr. Ryder, March 30, 1873, on "Hanging as a Means of Grace," which showed that while God, according to the "orthodox" faith must either punish the murderer to all eternity, or on repentance before death allow him to escape all punishment, his unrepentant victim must necessarily be consigned to ceaseless torment, Universalism teaches that God does not release the murderer from his guilt, or permit him to escape the punishment he deserves, but that both murderer and victim will pass through processes of discipline, subsequent to death, that will meet all the demands of justice, and at the same time enable "the mercy of God to endure forever," in their ultimate conversion. The "Chicago Times," voiced the feelings of those not wedded to the old theories in an article on the execution of the

Christian (?) murderer irreverently captioned "Jerked to Jesus!" He began by expressing his satisfaction that murderers are not shut out of human sympathy, and that the ministrations of religion follow them even to the gallows. But he condemned the injudicious application of religion to the criminal, and severely denounced as a "sham," if not immoral, the practice of proclaiming that a murderer, after a brief repentance goes from the gallows to glory. He related an instance in which —

"a good man while in the performance of his ordinary business, was shot and instantly killed. The murdered man attended the Universalist Church, and was a correct and exemplary person of good standing in the community. My friend, after the murderer had been tried and condemned, called upon him in his cell.

"He asked him how he felt with regard to the fate before him, and he said, 'I 'm all right. I have made my peace with God. I am all ready to die. I expect to be in heaven in forty-eight hours.' 'Well,' said the clergyman, 'what do you think is the condition of the man you killed?' Said he, 'That bothers me a good deal. I have been thinking about that since I was converted, — how it will seem for me, when I get to heaven, to look down upon him in hell.' 'What makes you think he is in hell?' 'Why, because I

shot him so quickly he had n't a chance to repent. Just as quick as the pistol went off he fell, and could n't think about it.' "

Dr. Ryder said that such an offsetting of emotional piety against solid character was mischievous. It teaches the criminal to say : —

" 'If I murder another I shall probably be hung. So far as human law is concerned I shall have to suffer the penalty, but so far as the Divine Law is concerned I know how to get rid of that. I can manage that part. I can live forty and nine years in sin, and wipe away the consequences, but I cannot do anything against man's law without in all probability being arrested. These detectives are so terribly searching in their enquiries that it is pretty hard to get rid of them, but, so far as God is concerned, I know how to elude His law, and shirk the penalty of it!' Now, I contend that everything of the kind is demoralizing. It is not giving a man his deserts. I maintain that the conviction ought to rest upon your heart and mine that if we go through the world in opposition to God he will hold us answerable for those things not only while we live, but after we pass out of this body as well; and that the character ingrained into the human organization cannot be wiped out by any ejaculatory sentences."

Further on he said : —

" If the gallows can thus be made a means of grace; if almost every one who goes out of the world by hang-

ing goes straight to glory, and would hardly get there but by that process, it might be well for us to consider whether it would not be useful to employ hanging as a means of grace on very many other occasions. I do not know but it would be well to apply it to some of our aldermen, and members of the Board of Trade, and directors of Insurance Companies, and Congressmen. . . . Oh, brethren! this is not the gospel.

"If I were called to administer to a man who was to be hung to-morrow, I would not say to him, 'If you repent of your sins and are sorry, the consequences of all your guilt will be wiped away, and you stand abreast of the most valiant of the soldiers of the Cross of Christ.' I could not say that, because it is a misrepresentation, and a great untruth. I would say to him, 'My brother, I am sorry for you; you are in a bad condition; you are scarred all over with sin. But God is your Father and Friend; He sent His Son to die for sinners. Put yourself in the best frame of mind you can; begin to retrace your steps; walk toward Zion the few days that remain, and every step you take this side of the grave is so much ground rewon, and you are all the better prepared to go home!' This, I think, is Christian morality; and as I would say it to the worst culprit, I would say it to myself and to you."

The discourse powerfully enforced the doctrine that character is salvation, and that it cannot be achieved by a spasm of repentance, but only by right living, and showed the Chicago

public that the popular doctrine of going into "heaven" from the murderer's gallows is not only untrue, but immoral, and in strong contrast to the Universalist view, expressed by the Apostle, that what a man sows in conduct he reaps in character.

XC.

Memorial to the Evangelical Alliance.

In October, 1873, the General Convention, held that year in Washington, D.C., appointed a committee consisting of the Rev. A. A. Miner, D.D., the Rev. E. H. Chapin, D.D., and the Rev. W. H. Ryder, D.D., to represent our branch of the Church in the Evangelical Alliance. The proper steps to ask formally for representation were not taken till after the Alliance had adjourned; but Dr. Ryder prepared a memorial, which is valuable as a presentation of his view. He said, in the course of his paper: —

"We are aware that the denomination in whose behalf we speak holds to certain views in reference to salvation in Christ which are not approved by most of the sects represented in your body. But while we thus differ from many of you in our understanding of the teaching of the Bible, and as to our belief in the faith held by the Church in the first and second centuries of our era, we consider ourselves in full accord

with you as to the authority of the Word of God in matters of faith and practice, and as to the Divinity and Sonship of Christ. With that form of unbelief which denies the inspiration of Scripture, and practically rejects the Bible as having authority upon the reason and conscience of man, we are not in sympathy. With equal decision do we reject all attempts to reduce the Christ of the Gospels to the level of a mere man, thus robbing him of the crown of divinity which the Gospels place upon his brow, and thus also denying virtually that God has by His Son revealed himself to mankind. Our religious belief is that which we think the Bible teaches; and the Lord we love, and in whom we trust both for time and eternity, is the Christ of history, and the authorized representative of the Father. So far as loyalty to Christ, and faith in the Bible as the sufficient rule of faith and practice are concerned, we believe the Universalist denomination is as united as any sect represented in the Alliance. . . . Believing, therefore, that the time has fully arrived when the representation we ask for should be recognized, that we may aid you as you may aid us, in holding up the cross of Christ before a needy and sinful world, in defending the Christian religion against the assaults of its enemies, in practically complying with the injunction of the Apostle, 'that there should be no schism in the body, but that the members should have the same care one for another,' and in rebuking that intolerant spirit in which the different members of the Protestant church have too often and too long indulged toward each other, thereby

keeping alive the spirit of sect, to the injury of character, and the encouragement of infidelity, — believing all this, and desiring that peace and good-will may prevail through all the church of Christ, we have prepared this statement of the views and purposes of the denomination to which we belong, and respectfully submit it for your consideration," etc.

XCI.

The Swing Heresy Trial.

During the progress of the famous trial of Professor David Swing for heresy Dr. Ryder preached a kindly sermon, May 10, 1874. After rehearsing the evidences of the progress of the Presbyterian church away from Presbyterianism as set forth in its formulas, he concluded by saying: —

"And now a few words on the general subject of Christian union. I am not what is technically called orthodox. There are several specifications in Prof. Swing's creed to which I cannot subscribe. He has his views, I have mine, but we are both believers in the one Lord, we are both trying to preach the gospel and to win human souls to His life of purity and love. For the Presbyterian Church, I have a sincere respect. It has occupied a prominent place in the history of religion since the day of Calvin, and has ever been the true friend of religious liberty. I know no better, more reliable class of laymen in any church than those of the Presbyterian Church in this and in other cities;

and I hardly know where one will find a man of better spirit, who preaches more really excellent sermons than the now famous pastor of the Fourth Presbyterian Church. I respect him for the purity of his life, for the catholicity of his spirit, and for his evident, earnest desire to benefit his fellow-men. May his ministry be long, and always as successful as now. These church dissensions afford me personally very little satisfaction. They are useful as aids in developing truth, and in other respects, as already noted, but they alienate brethren and weaken the church as a spiritual power. I long for that day when all who draw their faith from the Bible, and accept Christ as a divinely commissioned teacher, shall so far make their technical sectarian opinions subordinate as to stand shoulder to shoulder with their faces to the common foe."

XCII.

In October, 1874, the "Chicago Advance" (Congregational) published an article from the Rev. Dr. W. W. Patton, which said: —

A Protest against Misrepresentation.

"So far as our acquaintance extends, those ministers and churches that fully accept the ultimate and binding authority of the New Testament, firmly hold the doctrine of endless punishment."

To this Dr. Ryder replied, through the press, and in the course of his article he said: —

"We do not want to be discourteous, but we find it difficult to characterize this statement as it deserves, and not seem to be. For the impertinence of any such pretension is only equalled by the falsity of the impression it is intended to make. It is simply not true — and the scholarly and critical editor of the "Advance" knows this as well as any one — that the ministers and churches that reject the tenet of endless misery also reject the New Testament as binding and ultimate authority. He accuses his brethren wrongfully, and mis-states what, from personal knowledge, he knows to be their opinions. The Universalist Church of America accepts the new Testament as ultimate and binding authority as heartily and reverently as any existing Protestant sect, and they certainly do not believe in endless misery. . . . While, therefore, they reject this *interpretation* of the teaching of our Lord, they cling with a more tender sympathy to His gracious words, now that the conviction of the reason is in accord with the love of the soul."

The frankness here illustrated was an early trait. In 1846, at the age of twenty-four, he related in the "Trumpet" his experience with the Rev. Mr. Cordwainer, in Montreal, who desired him to occupy his pulpit, provided he would say nothing peculiar to his (Bro. Ryder's) denomination. Of course Bro. Ryder had too good sense to obtrude his special views where they would be obnoxious, but he had too much

self-respect to make any such pledge, saying he "treated such littleness with the contempt it deserved," and declined to preach hampered by such a pledge.

XCIII.

Controversy on the Sunday Question.

During the winter of 1874–75 a stirring controversy sprang up on the Sunday question. A distinguished Unitarian clergyman took the side of open beer-gardens, and among other things said: —

"My people on Sunday morning go to church, and on Sunday afternoon many of them go to Turner Hall to hear the music, and I say, 'Go ahead.'"

To this language Dr. Ryder took exception, and declared the position of the clergyman alluded to harmful to the public interests. He freely criticised the persons and that portion of the city press that had advocated the "continental Sunday," and urged the proper observance of the day. He said: —

"Puritan strictness I neither recommend nor practise. Great freedom should be allowed in the observance of the day, and to a certain extent the social element may be interwoven with religious observances. The Sabbath was made for man's benefit, not injury, — as a day of rest to overtaxed

energies; as a season of meditation and worship, calling his attention at stated intervals from worldly cares, and fixing it upon moral and spiritual truths. . . . Now with this corrupting moral sentiment so prevalent in the community, and this tendency to vulgarity which certain of our great dailies unconsciously reflect, and finally with prominent ministers advising the members of their congregations to 'conquer their prejudices,' and go to Turner Hall on Sunday afternoon, what think you of the probabilities for the moral welfare of this city, and for those whom these influences control?"

On this, as on all moral or other questions affecting the interests of the individual or the public his precept and example were always elevating and ennobling, and in accord with the sentiment of the friends of temperance, morality, and religion.

XCIV.

A Famous Incident in Lynn, Mass.

Previous to the meeting of the General Convention, held in Lynn, Mass., October 20–22, 1875, Dr. Ryder was appointed to address his brethren on the denominational wants and deficiencies. It was understood that he should frankly point out such defects as appeared to him. On the 20th he delivered his address with great plain-

ness of speech. There was none of the mutual admiration tone that too often characterizes the typical convention address; indeed, in the opinion of many of his hearers he erred in the opposite extreme, and by ascribing to the "average Universalist" what he had seen in the exceptionally inconsistent, exaggerated faults and shortcomings. He painted the portrait of what he called the "average Universalist," the original of which he no doubt had often seen in our churches, the hanger-on to the ragged edge of the denomination, the merely negative repudiator of "hell-fire," who does not accept the Christian responsibilities which Christian Universalism makes imperative. His severe characterizations aroused the opposition of some of his brethren, the result of which was that the next morning a resolution was introduced censuring him for his utterances, and declaring that he had done great injustice to the Universalist ministry and people.

Many brethren did not agree with the speaker's descriptions and conclusions, but they held that as he had been invited to diagnose the condition of the denomination, and as he had undoubtedly conscientiously performed his task, he was to be commended for his fidelity,

and not blamed, even by those who could not accept his statements as accurately describing the situation. They denounced the resolution as unjustly blaming the adviser of the church for giving honest advice when solicited, and so as unworthy the occasion.

Dr. Ryder defended his positions with great ability, and it was soon perceptible that while few of the members of the convention fully agreed with the speaker's diagnosis, they were unwilling to rebuke him for giving an honest opinion. The convention adjourned at noon in much excitement.

At the opening of the afternoon session Dr. Ryder made a magnificent address, so powerfully defending his position and presenting his views that he carried the convention with him almost *en masse*, and even those who regarded his descriptions of "the average Universalist" as exaggerated opposed the passage of any resolution of censure, and the mover readily obtained unanimous leave to withdraw his motion.

Throughout the contest Dr. Ryder was at his best. His lofty tone as he described the ideal Universalist, and delineated the style of Christian that the professor of such a religion as his should be, and as he presented the

sublime principles and demands of our faith as he understood it, reinforced by the splendid example which his hearers knew he had always given in illustration, in his spirit and life, captivated all who heard him, and carried their sympathies and suffrages. The withdrawal of the resolution left him in possession of the field. And though he came to acknowledge later that his anxiety to describe tendencies that must be corrected or the health of his beloved church would suffer might have led him to put too much shadow into his picture, the phrase he had employed — "the average Universalist" — was for years almost stereotyped in our current literature, and the discussion he aroused resulted in great good.

XCV.

His Sermons; a Doctrinal Discourse.

A sermon preached Dec. 5, 1875, entitled "Do the Four Gospels teach Endless Punishment?" commanded great attention. Several thousand copies were circulated in pamphlet form. It was preceded by four revival sermons on "New Birth," "The Ninety and Nine," "Taking Soundings," "For What and for Whom did

Christ die?" Extracts from the first-named are here given: —

"First: The paternal character of God is a specific doctrine of the teaching of Christ; with similar clearness and force it is taught nowhere else. The paternity of God stands out upon the pages of the Gospels as one of its essential doctrines. Second: Revengeful acts, inhuman deeds, are, by general consent, characterized as unchristian. Prison discipline and all treatment of those who suffer the penalty of human laws, and even of beasts of burden, public sentiment demands shall not be needlessly cruel, but tempered with mercy. These suggestions of kindness are not instinctive, and they are by no means general. So far as they are the product of the gospel they show its teachings to be merciful and forgiving. Third: On the other hand, we can hardly think of the Bible without associating with it the Divine abhorrence of sin. Christ came to remove it; he died that men might be reconciled to God. But is not this abhorrence of sin consistent with God's regard for the sinner? Was it not this love of God that caused Christ to live and die for sinful man? The Bible emphatically declares that 'God is love.'

"This is said of the substance of his nature. But justice is an attribute of God, and nothing more. Justice is therefore included in the general description of the nature of God, just as much as mercy, and of these two, and of all other attributes of the Divine mind, it is declared — 'God is love.'

"In commencing the study of the Gospels are we not, then, justified in assuming that, whatever may be the penalty of sin which it reveals, that penalty is consistent with the fatherly nature of God, and with its own pleading for the exercise of forgiveness toward those who offend against us? Any other view would seem to make the teaching of the Gospels contradictory. Certainly we may commence the study with the presumption that the penalty for sin is not inconsistent with the fatherly nature of God,—at the least it cannot be irreconcilably opposed to it. . . .

"But this is not the worst of the case. Endless retribution for the sins of this life can never be harmonized with the goodness of God. With the words of Christ thus interpreted, one portion of his divine message to mankind contradicts another portion of it. This contradiction in terms and spirit greatly weakens the authority of religion. But why interpret the words of Christ so as to set one portion of his teaching against the other? The difficulty which we state is wholly gratuitous and unnecessary. If, instead of finding endless punishment in the words of Jesus, you find only future punishment, the shadows at once flee away, and the light of consistency shines through the entire ministry of Christ. In that case you vindicate the justice of God, but you do not do so at the cost of his mercy. Then forgiveness has its proper prominence in the Christian system; then there is opportunity to adjust the inequalities of this life, giving to all souls alike a fair chance; then the conscientious believer is relieved of the awkward

explanations concerning infants and the heathen; then God is truly sovereign, Christ truly Saviour, heaven truly home; then you put meaning into the song of 'glad tidings' which the angels sang at the birth of Christ, meaning into the tears of Gethsemane, meaning into the death of Christ, and meaning also into that prayer for forgiveness which he breathed out upon a wicked world. Why not, then, adopt this explanation? Why not at once and forever throw aside every phrase in every creed that implies any such doom for the wicked, and accept this more consistent and probable view of the teachings of the words of the Master?"

The discourse very ably elaborates the thoughts thus started.

XCVI.

Declines the General Secretaryship.

In the year 1876 Dr. Ryder was invited to take the general secretaryship of our church. He had then been pastor in Chicago seventeen years. On the evening of Thursday, Nov. 9, the parish unanimously resolved, —

"That in a pastorate of seventeen years Rev. Dr. Ryder has not only endeared himself to his parish as its pastor, but has convinced all of his ability as an adviser, both cautious and courageous; that we have learned with regret of any disposition on his part to leave us for any other field of labor; that we ear-

nestly beseech him to dismiss from his mind any thought but that of continuing in the pastorate of St. Paul's Church; that we hereby promise and pledge to him our cordial and earnest support, and promise to follow him in a true consecration to all he shall point out as our duty as members of his church and parish."

On the next Sunday morning he responded to the parish action in affectionate terms, saying that his belief in the love of his people had by their vote been transformed into knowledge, and that he would remain as they requested. In the course of his response he made the following "suggestions:" (1) that the floating debt of the church should be paid at once; (2) that the working expenses should be kept within the income; (3) that he should be at liberty on Jan. 1, 1878, to resign his pastorate, if he at that time should consider it best; (4) that permanent sittings should be provided for all desiring them, and a liberal policy pursued towards those unable to pay for the support of public worship; and (5) that several well-known members should be selected to assist the ushers in welcoming strangers.

This action riveted the relations between the pastor and the flock, but it left open the opportunity for Dr. Ryder to execute a long cherished

plan to make another European journey. His resolution to remain, however, averted what, at that critical time, might have resulted in a calamity to St. Paul's.

XCVII.

The Famous Letter to Evangelist Moody.

In the year 1877 the famous evangelist, D. L. Moody, conducted one of his revival campaigns in Chicago. The principal "evangelical" forces of the city were combined in a general movement. But so profound was the respect cherished by the pastors and people of those churches for the Christian character and standing of Dr. Ryder, and so valuable was his influence considered to be in behalf of religion, that the leaders resolved to invite him to co-operate in the movement. A committee conveyed to him the feeling of the churches, and extended an invitation to participate. Of course Dr. Ryder was pleased with such a token of confidence in himself on the part of the leaders of the partialist churches, and he was especially gratified at the tone of Christian kindliness and charity indicated by the action; but he was too just to his brethren to appropriate to himself that which they could not share, and which he knew them to be as

much entitled to as he was himself. So after the request had been suitably acknowledged, Dr. Ryder enquired if the kind and courteous invitation were merely personal to himself, or did it include St. Paul's Church and his brethren generally? The committee frankly replied that the invitation was purely personal, and was not intended in any respect to include the denomination to which Dr. Ryder belonged. Whereupon the request was at once firmly but courteously declined, in substantially these terms, —

"I can only go, and only desire to go, where my church goes; the doors that are closed to my brethren cannot be entered by me."

But while he cast no obstacle in the way of the revival, and recognized whatever of good it wrought, he was no less the faithful critic of its course; and when Mr. Moody was about to transfer his activities to Boston, Dr. Ryder addressed an "Open Letter" to him, which at the time created a marked sensation not only in Chicago, but throughout the Northwest. The "Letter" increased the respect felt for its author and Universalism in all the churches, and in the religious and the general community. The document is an admirable illustration of the grand spirit in which he met all occasions. Space

permits only brief extracts from the "Open Letter:"—

"MY DEAR BROTHER,—It is well known to some who are associated with you in your Gospel Meetings that you have had very largely my sympathies in your religious work from the very first, and when I learned that you were to begin a series of services in this city [Chicago], I did not hesitate to say that I was glad you were coming, and that I wished you success. Even when subsequently it became apparent that a portion of the Christian community was to be shut out of active participation in these meetings, and that they were to be "union" only so far as they included the so-called 'evangelical' denominations, I did not withdraw my interest in them nor cease to hope that they might be productive of much good. However I might dissent from your general policy, I was determined that there should be no uncharitableness in anything I might do or say in reference to your work, and no organized hindrance to it on the part of those differing from you, so far as my example and advice might go.

"The series of meetings under your direction in this city is now about terminating, and you are soon to leave this locality, to commence a similar work in Boston. As an 'outside pastor,' one who has known something of you during the most of his seventeen years' residence in this city, and who sincerely desires to recognize the good in any form of Christian work, and do justice to all consecrated servants of Christ of every name, I have thought it possible

that an unreserved statement of the impression which your Gospel Meetings have made upon my mind might be of service to the cause of religion, possibly of benefit to you, as well as just to myself. . . .

"Of the permanent results of your labors this is not the time to express an opinion. Many have been converted; more have been convicted; more still encouraged to lead a better life. For every soul won to Christ, or that has received even encouragement to walk in the right way, I am personally thankful.

"And now, my brother, with the same frankness with which I have commended your fidelity and recognized your usefulness, I shall proceed to specify certain phases of your work from which I am compelled to dissent, and which I believe are needless obstacles in the way of your usefulness. Your Gospel Meetings have done good, but they have also done harm. The influence has not been all one way. Many persons have been helped, but some have been hindered; while others have had their faces turned away altogether from religious things. . . .

"My brother, you have been very free to express your opinion of other people's beliefs and methods of work. Acting on the rule by which you yourself are governed, I shall without hesitancy specify three particulars made prominent in your meetings in this city which I think are open to objection and have lessened your usefulness.

"First. I believe you made a mistake in planning your meetings by excluding the so-called non-evangelical sects from official participation in them. Had

the call to organize these meetings been extended to all Christian churches willing to co-operate in a series of Gospel Meetings under your leadership, you would have secured a much wider support, won the favor by your catholicity of a constituency which your sectarian position somewhat alienated, and presented to the community a united and co-operating Christian church that would have been an honor to the Christian profession, and the herald of a better time. Such a spectacle would have touched the hearts of hundreds whom you now can never reach. The revival has been successful; but it might have been more successful, and more widely useful. Let me suggest to you, my brother, that in commencing your meetings in Boston you widen your invitation to the churches so as to include them all. With no propriety can you ignore, in your religious work in that city, such men as the Rev. Edward Everett Hale, Dr. Alonzo A. Miner, the Rev. Dr. Worcester, etc., — men of long devotion to the cause of Christ, and of conspicuous prominence in almost every branch of reform. If, on account of any peculiar ideas of yours, you cannot work with such men as they, with what propriety can you talk about a union of all Christians while you thus deliberately and purposely exclude from official participation in your Gospel Meetings a very large and prominent portion of the best Christian life in Boston?

"Second. The second criticism I make upon your labors here is your persistent efforts to show the worthlessness of morality as an element in the soul's

salvation. And you emphasize this idea so repeatedly, and so emphatically declare that man can do nothing whatever toward saving himself, and that the more he tries to do so, the further he is from the result, that you seem to me not only to underrate the value of morality as a factor in human life, but actually discourage effort to obtain it. Your purpose is clear enough. You wish to have it appear that Christ is the all, that one drop of his sacrificial blood will save the soul from the companionship of devils, and nothing else will. But in your zeal to do that you are led into certain serious errors. You make the blood of Christ almost literally a fetish. You talk about the literal blood of the Lord, forgetting for the time — as it would seem — that his blood is not in any way now obtainable, and that even could it be, there is in it, as literal blood, no moral virtue whatever. It is the grace of God consciously accepted into the soul of the believer, and it is for this grace of God that the blood of the crucified Saviour stands. The need of the world is not the appropriation of the literal blood of Christ, but the application of the grace of God. Nor do I, in this statement, in any way undervalue the grandeur of the death of Christ, or lessen the efficacy of his sacrifice on Calvary. . . .

"My brother, there is no substitute for personal character, and, as true as you live, the Bible puts an emphasis upon the state of the heart, and not upon the blood of Jesus Christ. . . . The reward of a Christian life is not bread and meat, but 'peace and joy in the Holy Ghost.'

"Third. There is one other point on which I wish to say a word. It is the narrowness of your theology. You insist that no one can be saved except by appropriating to himself the merits of Christ, and that the substitutional or transferred righteousness must be accepted by the sinner previous to the death of the body. All who die without this sanctification are lost, and can never see God. And yet you talk eloquently about the sufficiency of Christ, and probably the best sermon you have preached in this city is on the Love of God. My brother, let us make a few figures. There are now on this earth, according to recent data, 1,423,917,000 human beings. These are distributed as follows: Europe, 309,177,300; Asia, 824,348,500; Africa, 199,521,000; Australia and Polynesia, 4,748,000; America, 85,319,000. Of this billion and one half, how many, think you, will be saved, according to your theory? Asia, with her 824,000,000, must be thrown out almost wholly. Africa much the same. Polynesia and Australia would hardly furnish enough for a Tabernacle audience. And as to Europe and America, while the case is more hopeful, the proportion of those who could be saved, according to your rigid test, is very small. Remember, as you phrase it, it is not character, nor honesty of purpose, nor doing the best one knows, that saves, but the actual appropriation by the sinner of the blood of Christ, with the conscious acceptance of the imputed righteousness which he possesses. How many, think you, in Europe and America, have complied with these conditions? Take the saved on these terms, even in

this very city, or in any other large community, as a basis, and you will have to figure very liberally to make more than 40,000,000, — the present population of the United States. Forty millions out of one billion and about four hundred and twenty-four millions! My brother, ponder these figures. In view of them, who rules the universe, God or the devil? Is this the best that the grace of God can do for mankind? You say, 'That only shows that human nature is a failure, not that the grace of God is.' But are you right in this? If the grace of God saves only one small fraction of the integer of the race, what is it but a failure? God created man and fashioned him as he chose, and from the beginning he has controlled every other element that enters into this question of salvation. And if now it is made to appear that he has lost the control of all but a mere remnant of his great family, and that devils have risen up and wrested the sceptre both from him and the Son of his love, whom he sent to redeem the world, I respectfully submit, on this showing, that the government of God is a failure, and that hell and the rulers of it, and not heaven and its rulers, have gained the victory. But the government of God is not a failure. Human nature is not a failure. The world is not getting worse; you are in the wrong when you say so. You employ the cant phraseology of the Church, my brother, when you talk in that way. History is against you. In true civilization the inhabitants of this earth were never as far advanced as now. God rules. He fills all the space in all his

universe. The devil you speak of, who disputes the throne with him, is a myth. Our blessed Lord recognized no such devil as that; and the devil of which Paul speaks, he says Christ has destroyed. Oh, my brother, millions of human souls rejoice in a better hope than this which you preach. How dare you shut the gate of heaven against uncounted millions of the human race? But if you must, how can you preach the love of God and the triumph of the Cross? . . .

"I had hoped to see it [Christian union] in this great city of the Northwest, in connection with your meetings, but I have been disappointed. In Christian courtesy and neighborly good-will, this union of all the churches on the basis of loyalty to Christ is realized now. But you have chosen to work upon a sectarian basis, and not upon this broader ground of brotherly fellowship. Be it so. The responsibility is yours, not mine. Time moves on; a few years more and all these differences of belief will be ended with those now living. We shall see our blessed Lord as He is, and ourselves know as we are known. Until then may we both be guided by the unerring wisdom of God, and exemplify in our daily lives the religion we profess."

The argument and spirit of this document render it a classic in our church literature.

XCVIII.

Letter to Prof. D. Swing, and Dr. H. W. Thomas.

Prof. David Swing, D. D., Presbyterian, subsequently pastor of the Central Music Hall Church, and the Rev. H. W. Thomas, D. D., Methodist, afterward pastor of the People's Church, Independents, had for some time been, like Milton's lion, "pawing to get free" from their theological environment. In the partial light in which they were groping they could only see "men as trees walking." When on Jan. 6, 1878, they announced their new views on "Hell," these views were so in line with those of our church that Dr. Ryder addressed them a letter through the secular press: —

"DEAR BROTHERS, — Please accept my congratulations. I have read the sermons preached to your respective congregations on Sunday last, and hasten to thank you for them. The sentiments you express in reference to future punishment are so nearly similar to those which I have been trying to preach for the last thirty-five years that you may well suppose I feel greatly encouraged in having two such efficient co-workers. It is true you both approach the great subject of man's final doom with evident hesitancy, and on certain vital points state your views with vagueness of language. . . . This more considerate treatment is in accord with Professor Swing's edito-

rial in the 'Alliance' of Dec. 29, in which he says: 'Unless something is done for Mr. Swing by those who have definite information about things beyond the cold river, he will probably plod along in great vagueness of language. Definite language should come only as rapidly as the definite information comes. If Dr. Ryder has positive information about these matters he is justified in announcing a positive faith; but if he has only such proof as has long been accessible to other men, any boasting over fixed views would seem premature. No man has any right to fixed views before he has found fixed evidence.'

"Of course, until Professor Swing gets fixed evidence his friends will not expect him to have fixed views as to man's future welfare. But, for myself, I shall not be disturbed even on this point, for the definite information will certainly come, and especially when we all give our attention a little more closely to the teachings of the New Testament, and less to our personal speculations. And this leads me to say that I hope neither of you will overlook the fact that the Bible does teach that there is a hell, the only question being as to the nature and duration of it. I trust, therefore, that our orthodox friends recently born into this more hopeful view of the government of God, will not attempt to set aside this Bible view, else the religious world may yet have the strange spectacle of the Universalists defending the hell of the Bible against the denial of it by the orthodox party. How pleasant, my dear Professor, to think of your parish as the Central Universalist Church! and

of yours, my dear Doctor, as the Centenary Universalist Church! I had not thought thus suddenly to have so important an accession to our denominational forces. 'Blest be the tie that binds,' etc."

XCIX.

His Pulpit Themes.

Though the main drift of Dr. Ryder's preaching related to the practical, every-day concerns of life, he kept a far-seeing and sharp lookout for all themes relating to the public interests. Such topics were treated as "Creedless Churches," bearing on the attempt in some quarters to establish religious organizations of the invertebrate sort; "Sunday Laws," opposing the attempt to restore the Continental Sunday, in place of the American Sunday; "Christian and Atheistic Civilization," vigorously supporting the Christian character of the American government; "The Doom of the Wicked an Open Question in Theology;" "The Case of Dr. Thomas and the Methodist Church;" "A Review of Ingersoll's 'Mistakes of Moses;'" "The Trial of Professor David Swing for Heresy;" "Dedication Address," Dean Academy, Franklin, Mass., June 24, 1873; "Review of the History of the Temperance Reform," and others, which found their way into print and commanded great attention.

The sermon on "Sunday Laws," preached May 13, 1879, was a valuable contribution to the literature of the Sunday question. It gave an accurate survey of the history of the subject, and argued that the public good demands abstinence from business, and a due regard to virtue, morality, religion, and public order on Sunday, secured by law. It exhorted the faithful and loyal to join hands, hearts, and prayers in aiding the civil authorities "in maintaining the dignity of the law, and in restoring our city to better ways." "The Mistakes of Ingersoll," preached in March, 1879, was probably the ablest of the many replies made to the eloquent rationalist. A large number of the Chicago clergy of different denominations requested its repetition and publication. It was printed in a pamphlet and largely circulated.

C.

A Crisis.

In the years 1879 and 1880 came a critical period in the history of St. Paul's Church. Immediately after the fire of October, 1871, the parish was offered $1,350 a front foot for the site on which the church had stood. This would have netted more than $112,000 towards the new site and building.

The best business men advocated the sale, but the majority favored holding for a higher price. Directly values in the vicinity began to deteriorate, and the lot for a while was practically unsalable. Meanwhile the building of the new church progressed, and it became necessary to borrow a large sum to prosecute the work. Interest accumulated, and soon the parish found itself with an unsalable lot and a large debt on hand. The upshot was, that the old lot when sold did not realize anything like the amount once offered, and interest and depreciation sank at least as much as Dr. Ryder had collected at the East. And it may be said in passing that had that amount not been raised, it is more than probable that the parish would have been hopelessly involved. At any rate, 1880 was a perilous year. The enormous sum of $50,000 had been borrowed, and the interest had accumulated till the debt reached $56,901.18.

CI.

Invited to New York.

The Church of the Divine Paternity, New York, had invited Dr. Ryder to become associate pastor with Rev. E. H. Chapin, D. D., whose health had become permanently impaired, — the parish stipulating that

Dr. Ryder should to all intents and purposes be the pastor of the church, as much so as if he were not associated with the eloquent man who had so long been the pulpit orator of New York and of America. To be selected as first choice by this great congregation was felt by Dr. Ryder to be a most flattering and gratifying compliment, and he could not help giving the invitation a long and favorable consideration. It opened before him new avenues of usefulness, and held out tempting inducements, while at the same time he thought that possibly he had done all he could do in Chicago, and that another might do more for St. Paul's than lay in his power. With his usual frankness he waited upon his friend Dr. Chapin, and told him that the church desired him to become the active minister, while the eloquent Chapin should, in his declining health, occupy the position of pastor emeritus. Dr. Ellis, in his biography of Chapin, relates that when Dr. Ryder tenderly introduced the subject, "the spent minister exclaimed in ready submission and eloquent phrase, 'Oh, I see; I am to vacate the quarter-deck, and you take command.'" But flattering as was the request, and grandly as no doubt the position would have been filled, it was wisely declined, as it was plainly seen by Dr. Ryder that

the peril to the interests of St. Paul's was too great to permit his resignation.

CII.

An Hour of Triumph.

About this time a movement was begun by Hon. Edson Keith to extinguish the parish debt; he with great generosity having resolved to secure its annihilation. Generous contributions flowed in, and in April, 1880, Dr. Ryder had the great satisfaction — on one of the happiest days of his life — of going to Milwaukee with Mr. Keith's check of $56,901.18, which he paid to the Northwestern Mutual Life Insurance Company, and cancelled the debt that had been so weighty an incubus on the parish life. Of this sum, Mr. Keith, with almost unexampled liberality, contributed about $26,000. This movement, so successfully accomplished, determined Dr. Ryder to remain with the church of his love, and unalterably fixed his purpose to have no other pastorate than the one to which he had devoted a score of years.

CIII.

Sermon on Dr. Thomas's Trial.

When H. W. Thomas, D. D., was on trial before the Methodist Conference, in 1881, Dr. Ryder took the ground that, while he sympathized with Dr. Thomas's views, he could not endorse his position in attempting to retain his standing in the Methodist Church, while advocating doctrines that the Methodist Church rejected. In a sermon preached Oct. 25, 1881, he argued that it is the duty of any one who abandons the tenets of the church with which he is connected to retire from its ministry whenever he makes the discovery. His right to freedom of thought and speech does not include a right to remain inside a denomination whose principles he repudiates.

Referring to the progress of other denominations, and their tendency towards Universalism, and their disposition to appropriate our principles without realizing their outcome, he told this good story: —

"A traveller on a journey, escorted by a colored guide, came to a small stream. 'What is this river?' said the traveller. 'This is the Chick river,' said the guide. The traveller did not recall the name of any such river, and as they passed on they were soon upon the bank of another stream. 'And what is this

river?' said the traveller. 'This is the A river,' replied the guide. Soon they had to cross the Hom river, and then the I river, and then the Ny, and while the traveller wondered why he had never heard of any of these streams before they stood upon the borders of a river much larger than any they had as yet seen. 'And what is this great river?' asked the traveller. 'This,' answered the guide, 'is the big stream that all the little ones make up. You have had the Chick, and the A, and the Hom, and the I, and the Ny, and here you have the Chickahominy.' Some of our friends in the other denominations who desire to have it understood that they do not belong to us, may find their mental states illustrated by this incident. They have crossed the U, and the Ni, and the Ver, and the Sal, and the Ist, rivers, and if they never reach the full flowing stream of which each of these branches is a part, it may be that the real reason is they have never united the several syllables to see what they spell."

The discourse made a discrimination that is often overlooked. It was full of sympathy with Dr. Thomas's views, while recognizing the rights of those whose doctrines he had discarded. He insisted that the liberty of one ceases when it reaches the borders of the rights of others.

The discourse concluded, —

"There is very little about these discussions in any way new to us. Many of the ideas which seem to be

hailed with so much joy when labelled with some other denominational name are as familiar to us as the faces of lifelong friends. . . . Universalism is not what is technically called Rationalism, not a philosophical speculation, not even a pleasing hope, but the Christian faith as we understand it, and of which the cross of Christ is the central fact. . . . I am a Universalist. My convictions are clear and strong. Into that church I was born; in that church I expect to die, and to that church I fondly look to perform for me the last offices of religion. But that is no reason why I should not bid God-speed to any faithful disciple of the Master, of any name whatsoever."

CIV.

Occasional Sermon in Detroit, 1881.

By appointment Dr. Ryder preached the occasional sermon before the General Convention in Detroit, in 1881. He performed that duty October 19. His text was 1 Thess. ii. 4. The searching and urgent quality of the discourse can be gauged from its exordium: —

"The Universalist Church in annual convention assembled, before which I have the honor now to stand, is a branch of that church which was founded by our Lord, and which was so fully interpreted by the author of our text. And since in some degree we also are thus honored of the Master, and bear the evidence of his approval in that we are intrusted with

the gospel, it becomes us to examine ourselves as to our personal fitness, and the organized body of which we are members as to its efficiency for the important service to which we have been called. For no higher work and no more sacred duty can be assigned to man than to be 'a laborer together with God.' The Christian church is the divine instrumentality for the redemption of the world. But this divine instrumentality is necessarily committed to human care. 'We have this treasure in earthen vessels,' and it is all important that those who are intrusted with the care of the churches should be suited to their work, well furnished in heart and mind, and, so far as man may be, competent to stand between the Master and his church. As is the ministry, so is the denomination, and as is the denomination, so is it 'the savor of life unto life, or death unto death.' 'Ye are the salt of the earth,' said Jesus to his disciples, in his first formal address to them. 'But,' he quickly added, 'if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.' Salt is needful to the healthfulness of organized life, but if the salt lose its preservative principle it becomes useless, nay, it is worse than useless, for it cannot be appropriated even as dressing to the fields, but must be thrown into the streets to be buried from human sight, or crushed under the wheels of traffic. Therefore, in the very commencement of his ministry does the Lord say to those who of all on earth were to hold the highest offices in his kingdom: 'There is for

you no middle course; you are the salt of the earth, or your work is worthless.' As has been well said, 'you must be either the very life of the world or fail utterly. If not Peter, then Judas' [Cobb's Com. Matt. v. 13]; and with what searching power do these words come across the centuries to us who have assembled here to-day. Have we within ourselves, as a religious body, this preservative power? Are we vitally joined to the Lord, and does he speak and work through us? If the answer to these questions be in the affirmative, then have we no occasion to vindicate our right to be here as a branch of the living vine. But if the answer must be in the negative, then is defence of our right needless, for no vindication can set aside the verdict of the Saviour."

CV.

The following will give the reader a favorable specimen of Dr. Ryder's treatment of controverted themes, as well as his views on a moot point: —

"As to the theory of punishment now especially prominent, — namely, endless sinning necessitates endless punishment, — we have but to say that the statement that so long as one sins he will be punished seems to us little less than an axiom, and therefore if it can be shown that man is to sin endlessly we shall concede that the dogma of endless punishment is proven. But it

Endless Sin, and Endless Punishment.

is unfortunate for the force of this argument that the proposition to be proved is the one that is assumed to be true. For how does any one know that those who die in sin will sin endlessly? How does any one know that after that event they will sin at all? It seems to us that the first position to be substantiated in this form of argument is that some person will certainly sin in the immortal world; and the second is, that those who do once sin there will sin always. But neither of these positions is proven. There is no evidence, even, that any one will sin at all in the immortal state; but if that were proven one is happily a long way from showing that he who thus sins cannot cease from sinning. The last we know of man he has the power of choice. Even obdurate sinners sometimes exercise that power of choice when on the very verge of eternity. Is the freedom of the will eliminated from man by death? If so, and he is compelled to sin after he is thus metamorphosed into some creature, is he responsible? And if not responsible can he sin? And if he does not sin can he be punished?

"Sin, we say, is an act of the will; the mind must consciously assent. But is it not also true that the temptations to sin are chiefly in the bodily appetites, and associated with those things which belong to this life? Death must work a wonderful change. We sometimes forget, in the haste of speech, what is implied by the transition from this body to one suited to the higher needs of the soul. The spiritual body is not cognizable by either of our senses, or by any

knowledge of the mind. We apprehend the statement that there is a spiritual body, and we accept the doctrine as true; but both the spiritual body and the spiritual state in which it is to exist are incomprehensible to us, and most likely much of our reasoning, in reference to the immortal life based upon analogy, or upon the structure of our bodies, or upon what seems likely to be from what now is, will be found to be fallacious. At any rate, I see no occasion for us to assent to the assumption that sin enters the immortal world. We stand upon firm ground and recognize all that is needful to give effectiveness to our appeals for a Christian life when we say that the consequences of our conduct affect the spiritual purity of that in us which survives the grave. Beyond this, I respectfully suggest, we are not justified in going."

CVI.

Resigns his Pastorate.

Many a time his friends had heard him declare that he should not continue a settled pastor after attaining the age of sixty. He had a great dislike of "lingering superfluous on the stage;" merely tolerated for what he had done, as so many ministers are who have passed the "dead line." The physician, the lawyer, the merchant of threescore and beyond possess a larger influence than when younger, and carry the confidence of their cli-

ents, patients, and customers, the cumulative result of past years. Too often the clergyman is supposed to be out of date, "a back number," when really at his best, because the fickle taste of congregations prefers adolescence to maturity, veal to beef. Dr. Ryder was in the prime of his faculties and better than ever equipped for his work, and more firmly anchored in the affection and confidence of the public at sixty than at forty; but he had inexorably determined to terminate his pastoral connection with his beloved parish in 1882. This he did peremptorily and finally.

The people of the church and congregation urged him to accept the position of pastor emeritus, but with his usual good judgment and conscientiousness, and regard for the prosperity of his successors in office he declined, on the sole ground that he could not consent to be the cause of possible embarrassment to subsequent pastors. At the annual meeting of St. Paul's Parish, Jan. 4, 1882, his resignation was read, in the course of which he said: —

"But while all these changes have gone on, time has been counting up my years as well as the years of those who have been working with me, and to-day I am confronted by the fact — as unwelcome to me as it can be to any other person — that I have

reached that period of life when it is wise for me to resign the responsible trust which I hold as pastor of your church. I stand upon the verge of sixty years of age, and have had a working ministry of nearly forty years. My health is yet quite firm, and I might be able to continue my ministry with you for several years yet; but I do not think it best either for you or me that I make the experiment. St. Paul's Church, from its position in this great city, has become somewhat representative, and the pastor of it should be competent not only to perform the duties required of him here, but ready to answer all reasonable demands made upon him for the good of the order throughout the Northwest. Neither the standard of your pulpit nor the efficiency of your parish must be permitted to decline.

"Besides, so far as my personal usefulness is concerned, I do not think it judicious for me to toil on here as I am now working until my health fails me and I am become unfit for active duty. If I retire now I leave you as a parish united, strong, and able to settle a pastor worthy of you; and after a period of rest and travel I can enter upon some form of denominational service with the hope of doing further good to the Universalist Church which I desire to aid in sustaining as long as I live. You will understand that it is my purpose on leaving St. Paul's never again to become a settled pastor. My work in that department of my Master's vineyard will terminate with the expiration of my ministry here.

"It seems to me worthy of special record that during the twenty-two years we have worked together there never has been the least conflict between us. You have uniformly treated me and mine generously and kindly. My pulpit has been absolutely free; all your promises have been kept. I have no complaint to make against the parish as a whole or against any member of it; indeed, there is no one of all the Christian household to whom I cannot cordially give the hand of fraternal sympathy and good-will; and if there is any one among you all who would not just as cheerfully accept mine, I do not know it. . . .

"Having on my part fully reached the conclusion that it is best the connection should be dissolved, I herewith resign my charge as pastor of the First Universalist Society in Chicago, — said resignation to take effect in three months from this the first Sunday in January, 1882, that is, on the last Sunday in March next.

"Christian friends, I trust that you will all believe that I write these words with sadness, and only after the most careful consideration. The decision here announced is an important and significant one to me; but I have the consciousness that I have been led to it by the best of motives, and do sincerely hope that it will result in permanent good to the Church of Christ that I love so well, and which has done so much for me."

The society took action as follows: the committee on resignation reported at an adjourned meeting, held February 6, that Dr. Ryder's res-

ignation was explicit and final, to take effect on the first Sunday in April, but that he had been prevailed upon to remain till after Easter, two Sundays longer. The report declares that the committee and all the parish regret

"most sincerely the closing of this relation, so full of happy memories that come to us as a part of the harvest of these twenty-two years of loving ministrations, [and that] they can but express the hope that some form of title may be given our honored pastor that shall indicate not only our kindly remembrance, but be an assurance in the future, that, although the active duties and larger responsibilities of the old relation have ceased, the bond of fraternal union is not broken or dissolved."

The following resolutions were adopted: —

". . . That, while as a parish we feel it our duty to accept such resignation, we do so with feelings of deep sorrow and regret. Rarely in the history of pastor and parish can it be recorded that so much of harmony, mutual respect, and confidence exists as a true record of the past twenty-two years would make apparent. While in common with others we have not been exempt from adversity, yet through it all our mutual faith has neither been broken nor disturbed. It is also with thankful satisfaction that we recall the eminent services of our pastor in all that gives stability and dignity to St. Paul's parish, and makes it prominent among the religious forces of this city and the Northwest. As a

pastor, always thoughtful for the church of his love, he has, in the way that Providence opened to him, sought to lead his people into its truest and best relations, both as to doctrine and life. As a counsellor, prudent, painstaking, and conscientious, every confidence was safe in his keeping, and he ever advised truly and well. Warm-hearted, noble, and generous, he could overlook the common failings of our poor humanity, so that in his larger charity we ever found a brother and friend.

"*Resolved*, That wishing to perpetuate in the years to come more than a memory of the pleasant relations that will too soon cease, we ask the privilege of conferring the title of 'pastor emeritus' on our honored pastor, the Rev. W. H. Ryder, and beg him to accept this as a token of that loving regard in which he is and ever will be held by those of us who have been helped by his ministrations.

"Devoutly grateful for all the blessings of the past, and for the future trusting the guidance of the great Head of the Church, we commend one another to the word of that grace 'which is able to build us up and give us a part among them who are sanctified.'"

CVII.

In a letter to the Hon. Charles Whittier, of Roxbury, in December, 1881, Dr. Ryder indicated that his purpose to retire from the pastoral relation was irrevocable. He wrote, —

"Before this reaches you I shall have given to my trustees my letter of resignation as pastor of St. Paul's Church. I spoke to you of my intention when we had the pleasure of seeing you here in October last. I foresee that much effort will be made to induce me to revoke my decision; but it is final, and with my retirement from this church my work as a pastor forever ends."

Letter to the Hon. Charles Whittier.

CVIII.

In his farewell sermon, preached in the church on Michigan Avenue, April 16, 1882, which contained many historical and personal reminiscences already recorded in this volume, Dr. Ryder poured out his heart to his people, and gave them the principles by which his ministry had been actuated, and his work shaped and prosecuted. The following passages will be valuable with suggestion to those who would know how his ministry looked to such a man in retrospection: —

His Farewell Sermon.

". . . Before leaving this branch of my subject I desire to say, and in part in answer to a question that is frequently put to me, that I do not regret having selected the ministry for my life-work. Indeed, I sometimes feel that I am not quite certain that I did select it, for my first recollection is that I was moving toward the ministry without any very clear idea as to which way the current was setting. But

I am sure I do not regret that the current did set in that direction, and that I was safely borne over the bars of a boy's irresolution into the pleasant harbor where the anchor of a fixed purpose was cast. . . .

"I do not feel that my course needs any explanation or defence, but it may be useful for me to say that there is to me but one Church. Of this one Church there are many branches. The Universalist Church is one of these branches. The orthodox friends have sometimes tried to make it appear that we, as Universalists, have no part in this Church of Christ, and no vital union with the Lord. But this is their thinking, and not my opinion. I belong to the historic Christian Church, am of it, and so also are they, if so be that they are one in Christ as he is one in us. So believing and feeling, I rejoice in any good done by any branch of the great Christian body; and I also rejoice in any advance they make in the truth, as I believe that truth is given us in our Lord. Hence I have been, especially of late years, disposed rather to commend what I have seen in the ministry of others that was benefiting our city, than condemn in their work what, with a different purpose, I might have felt myself justified in condemning.

"As to the necessity of a clearly defined doctrinal basis to the success of a parish, I have a decided conviction. If, as has been well said, there can be no doctrine without a history, there can be no church without a doctrine. Exactly what the limits of dogmatic statement shall be is as yet confessedly an

unsettled question; but as to certain fundamental doctrines, like the being of God, the doctrine of immortality, Jesus as the spiritual Messiah and the authorized representative of God, there can be no doubt among those who believe in the authority of revealed religion. . . .

"That foundation, so deep and so broad, is free to all, and the New Testament knows no other foundation but that which is furnished us in Jesus the Lord. The fashion of the structure which one may erect upon this foundation, and the upholstering of it, are wisely left to the choice of the individual disciple.

"As to my personal attitude with reference to the two leading divisions of religious thought, I scarcely need say my sympathies are with the conservative party. In rationalism, so-called, I have no faith, nor have I any confidence in its power to do good. All religions are useful, — all religions are more or less constructive and formative, and lead those who accept them into certain fields of usefulness and happiness; but negations merely demolish, and furnish no shelter for those who dwell amid the ruins but the ruins themselves. With free religion, so-called, I have no sympathy whatever; but I am, on the contrary, thoroughly in accord with historic Christianity and with the organized Christian Church. . . .

"Seeing that the tendency in these later years is strongly toward what is called free thought in religion, I have felt it my duty, as a Universalist and as one of the older pastors of the city, to do what I could toward checking that tendency, by pointing out the

harmfulness of its influence upon public life and private morals. . . . So that it has in a few instances very strangely come to pass that, while certain of my brethren of the so-called orthodox churches have been contending for freedom from the bondage of sectarian control, your minister has found himself seemingly upon the opposite side, pleading for consistency in doctrine and for the maintenance of church order. . . .

"When I entered the ministry, now nearly forty years ago, I had no expectation of witnessing in my lifetime so remarkable a change in the belief of Christendom as that which has already occurred. And this change in popular thought is almost wholly in the direction of the interpretation of Scripture given by Universalists. I do not say that the best scholarship of the age unitedly endorses the doctrines of the Universalist Church, or that the soundness of all our rules of interpretation is confirmed by these added years of study, but I do say that the scholarship of the age leads strongly toward our biblical exegesis, and that the conclusions of modern study do not compel us to abandon a single leading doctrinal position. The changes made in the text of the revised version have largely confirmed our understanding of Scripture, and the scholarly books and reviews, both within and without our own church, which have considered the question of eschatology in almost every conceivable phase, have lifted into preminence the theory of salvation held by the Universalist Church.

"In these later years, and especially during the past five, I have had many a pleasant surprise, and sometimes a quiet laugh, over the 'discoveries' in religious thought which some of my good brethren in the ministry of the straiter sects have put forth, as if they were stating something 'really new.' New to them, probably, and new to their hearers, perhaps, but as old to us, on our side of the theological fence, as a very old sermon many times preached. . . .

"Many of you know what my feelings are with respect to the privilege of living in this world. Life has been a blessing to me, for which I am grateful, and I desire to have and enjoy in this world all that the Infinite Father may give me. I shall not purposely throw away any of the time allotted me here. And I say this with as strong a faith in immortality as any one among you. I am grateful to God for the happy life I have had, for the courage that has upheld me in all my work, and for the many friends by whose favor perpetual sunshine has fallen along my path. The choice of my youth and the companion and joy of all my professional experience is by God's grace kindly spared to me, and our mutual prayer is that for still many years to come we may continue our happy journey together. My wish is strong that we could roll back the wheels of time and begin anew the pilgrimage of life. But this cannot be; swiftly we pass one mile-stone after another, and at the best the goal is not far distant. Still, the future has a cheerful look, and I can truthfully say that I retire from the active work of the ministry without com-

plaint, and without even the most secret hostility to what seems to me the verdict of reason and the inevitable in human life. . . .

"To those of you who have stood by my side as the years have gone by, and who have done not only your own part of the work but also much of the work that others ought to have done, I desire in this public manner to express personal obligation. The time one gives even to a Christian church does not always bring the fullest satisfaction. Many do the best they are able, but others are censurably neglectful, and yet, in anything that concerns themselves, are often unreasonably exacting. The patience with which some of you toil on, giving time, money, affection, almost without stint, has challenged my admiration and given me a courage I should not otherwise have had. . . .

"Christian friends, to you is intrusted the responsibility of maintaining this church. Continue to do as you have done. Do not allow ever again a mortgage, or a legal incumbrance of any kind to rest upon this property. Churches are expensive, and necessarily so. But I know no investment of money that gives one more satisfaction as, advancing in years, he looks back over his life. For of investments of this kind he can say: 'So much of my property is working for good in the world.' This impression was emphasized in my experience while I was soliciting funds for the rebuilding of St. Paul's. I was constantly saying to myself: 'How much better it would have been if some of those who lost

so heavily had placed more of their money where it would not burn up.' But while I say this I do not forget the generosity of this parish and others like it, nor the proverbial generosity of the business men of this city. I desire simply to ask you to befriend those public institutions that are intended to strengthen the better life of the people, which give to them useful information to guide them in right living and fit them for larger usefulness in the world. Remember also the charitable institutions of our city, and be their friend and supporter.

"I hope some one of your number will quite soon find it practicable to erect a plain but substantial building in one of the poorer districts of the city, which shall be the permanent home of our industrial school for colored girls, and the headquarters for our mission and charitable work. St. Paul's needs such a branch building, a branch Sunday-school of that kind, a home for the charity I have named, and for such added usefulness as these increased facilities will give.

"I desire to place upon record in this public manner the fact that during my entire ministry in this city I have had a perfectly free pulpit, and have been absolutely unrestrained by any interference on the part of my parishioners in the performance of my professional duties. If I have not done as well as I might, or always spoken the right word at the right time, the fault is mine, for no one has hindered me from doing so, nor blamed me within my hearing for not doing better.

"You know full well, dear friends, that I am uttering these words with deep feeling. I realize, as well as any of you, that this service is a significant one to me. I have had charge of a religious society every day of all the time since I entered the ministry, — except during my first visit to Europe, — and it is as natural for me to speak of 'my parish' as for the mother to talk of her child. But you who alone are specially interested in this statement comprehend what my true feeling is — how strongly I am attached to this church and society; how dear to me many of its members have become by the varied experiences we have shared together; and that in my heart I bear no ill-will toward any man, woman, or child of you all. And with these simple references to our personal relations I dismiss this topic and close this sermon, preferring not further to enter upon that sacred ground where love and friendship meet to comfort and strengthen each other."

CIX.

"The Star and Covenant," then under the editorial charge of this biographer, said in its issue of April 15, 1882: —

"Next Sunday will be the last day of Dr. Ryder's connection with St. Paul's Parish in Chicago!"

After a brief synopsis of his biography the account continued: —

"During that period of his labors his own parish has been elevated from the depressed condition in which he found it to a foremost position, and our church has been advanced to an honored station among Christian denominations. Since then he has been the representative man of our church in the West, and has done work for our cause that has been surpassed by no man East or West. He has always filled the pulpit, and has been at the same time a faithful pastor, and an earnest worker in all matters affecting education, reform, and the public weal; wise, judicious, kind, firm, a true friend, and in all respects a model minister.

A Parting Testimonial.

"When he shall have gone from earth, the inscription on Christopher Wren's architectural marvel, may well be placed under the name of W. H. Ryder, on the walls of *our* St. Paul's: *Si monumentum quæris, circumspice*, — If you seek his monument, look around."

[NOTE. — The unexpected removal of the church location from Michigan Avenue to Prairie Avenue modifies this paragraph, but it applies to the spiritual temple erected by him, if not to the material edifice built by other hands.]

CX.

When the announcement of Dr. Ryder's retirement from the pastorate was made one of the well-informed editors of the religious press published the following item: "Rev. W.

H. Ryder, D. D., probably the ablest Universalist preacher in the United States, has resigned his parish in Chicago, and will withdraw from the ministry to study law. He is said to be wealthy and able to live a restful life if he desires. It is also said that his doctrinal views have undergone a change." The editor of the "Star and Covenant" was moved to say, —

A Local Description.

"Now, this paragraph is a tolerably well-balanced one, for it contains four truths, and three lies, which is several hundred per cent more truth than is generally told about us, for which we ought to be grateful. (1) Dr. Ryder is certainly one of the ablest Universalist preachers; (2) he has resigned; (3) the Lord has blessed his pocket-book with plethora; (4) he can and ought to rest. But, *per contra:* (1) he does not withdraw from the ministry; (2) he does not purpose to study law; (3) his doctrinal views have undergone no change. He occupies a happy medium, the golden mean between extremes, — too orthodox to be heterodox, and too heterodox to be orthodox. But he is Universalist, genuine, pure, sincere, sixteen ounces to the pound, from the longest hair on the top of his head to the end of his longest toe, a born, dyed-in-the-wool Universalist."

The inaccuracies in this reference to the subject of this sketch remind one of the charge once brought against the Rev. A. C. Thomas,

while he was yet a bachelor. A religious paper announced that, his wife having attended a revival meeting contrary to his wishes, he had gone into the meeting and dragged her out by her hair. He responded through the papers that the paragraph had three inaccuracies: (1) he had not dragged his wife from any meeting; (2) he had not forbidden his wife to attend any meeting; (3) he had never had a wife.

CXI.

Farewell Reception.

The farewell reception in the church parlors of St. Paul's, on the evening of April 20, 1882, was a noteworthy event. Superb floral decorations, rare music, a brilliant company representing different religious shades and tints, a bountiful repast, and a spirit of fraternal love never surpassed in a gathering of Christians of different modes of faith characterized the gathering. J. H. Swan, Esq., presided, and addresses were intended from S. H. Kerr, Esq., in behalf of Lombard University; the Rev. W. S. Crow, to represent the Church of the Redeemer and our own denomination; the Rev. Brooke Herford for the Unitarians; the Rev. Dr. Edwards, editor of the "Northwestern Christian Advocate," for other churches, and a response by Dr. Ryder; but several dis-

tinguished clergymen of other churches, who were warm personal friends, having come to the gathering, the people insisted on hearing them, and a series of most fraternal speeches occupied the time to the delight of all.

The Rev. Dr. Arthur Edwards, said that there was no minister of his own church for whom he had a warmer love than for the retiring pastor of St. Paul's, and that his work in Chicago, which he had closely watched for almost a score of years, was without a flaw.

The Rev. Arthur Little, D. D., observed that when he had commented unfavorably on the Universalist faith, he had been met by those who had pointed to St. Paul's and Dr. Ryder, and he found his arguments silenced.

Bishop Cheney spoke eloquently, comparing himself and Dr. Ryder to the Scotch thatchers who were at work on opposite sides of a roof, and who had been at enmity, and who, having finished their task, met together at the top.

The Rev. Brooke Herford characterized St. Paul's and its pastor as nearer together in faith and sympathy with him and his church than any other of the churches represented, sometimes he thought a little too near, geographically.

The Rev. Dr. Thomas expressed surprise that the orthodox clergymen who had spoken had

agreed that the Universalist tree had yielded the very choicest fruit, and yet they were not Universalists, — which he thought very uncomplimentary to their own faith. He professed himself an advocate of eternal hope, and hoped that the Universalist doctrines were true. He stated that he had been informed on good authority that not a young man or woman in Robert Collyer's or Dr. Ryder's church had ever turned out badly. He hoped for the prevalence of Universalist churches.

Miss Gage read a touching poem, written by Mrs. Charles B. Sawyer, from which these lines are extracted: —

" For our pastor who has served us
Faithfully these many years,
Who now seeks a rest from labor,
Which we grant, although with tears —
Over him and loved companion,
Let thy choicest blessings fall;
Grant him health, long life, and vigor,
Strength of earlier years recall.

" In example, as in precept,
He has proved a teacher true;
His best years of vigorous manhood
Given with joy thy work to do.
With a consecrated spirit,
Sympathy for all mankind,
He has worked with zeal unflagging,
To church labor not confined.

" To his parish ever faithful,
In its joy or its distress;
Glad with us in scenes of gladness,
In our sorrow sought to bless;
Helping us to bear our burdens
When we were most sorely tried;
Wearied now, he needs a respite,
Else we had his plea denied.

" In our country's fiercest struggle,
Filling all with dire dismay,
Liberty with Slavery grappling
In a final, deadly fray,
How he helped our faith to strengthen
In the darkest, gloomiest hour,
That the right o'er wrong should triumph,
Our free country show thy power.

" When our fair, fast-growing city
Was consumed, as in a night,
By the fiery flood, whose fury
Swept it from familiar sight,
With its garnered wealth and treasures,
All its various business marts,
Cherished homes of high and lowly,
Leaving countless aching hearts,

" Churches, homes, and business centres
Vanished like a passing dream,
And we thought how evanescent
All these earthly riches seem.
'Mid the city's smoking ruins,
How our strength seemed paralyzed;
Broken hopes, and plans, and fortunes,
All too sadly realized.

"Ere the smoke had ceased ascending,
Or our ruins had grown cold,
With thy blessing, our good pastor
Sought for aid outside our fold.
Generous hearts and hands responded,
And again a church we build,
And, dear Father, with thanksgiving
For this home our hearts are filled."

Dr. Ryder closed the speaking with a brief address full of his characteristic good sense and Christian fervor.

While he was much affected by the many kind words which had been said about him, he thought most of them were deserved rather by his church which had so nobly supported him, than by himself. He had been much affected also by the kindly feeling which had been evinced toward him by the brethren of other denominations, and longed for the time to come when Christians should be simply known as Christians, and not as members of various denominations. In closing he said that, although he would leave the city for a little while, he would return to spend the remainder of his life here, and in one of its cemeteries he hoped to be buried by St. Paul's Church.

CXII.

Retiring from the pulpit Dr. Ryder at once became an ideal layman. Regularly in his pew on Sunday, faithful in the Sunday-school, an attendant at the mid-week meeting, liberal in financial contributions, he became as interested and devoted as when pastor, and gave an illustration of the precepts he had inculcated from the pulpit, a fine example of the ex-pastor, who is not always an exemplary parishioner. But he steadily refused to officiate at weddings and funerals, except in cases of long personal intimacy, and by precept and example illustrated the good parishioner's loyalty and fidelity to the pastor.

An Ideal Layman.

Not long after he left the pulpit his determination to act always and only for the welfare of the church was put to the test, and his genuine devotedness to the cause he loved for its own sake was demonstrated. It had long been seen by most of St. Paul's Church that a change of locality was essential to the convenience of the majority of the parish, if not to the growth and prosperity of the church. The population of the South Division had been moving steadily southward, as business encroached on the old residential quarters, and it came to be seen that

such a change should be made for various reasons. To Dr. Ryder, the project was most distasteful. The Michigan Avenue Church was in a sense his monument. He had procured the funds that secured its erection, he had seen its majestic proportions grow, stone by stone, he had conducted its worship for years, and he had hoped that his body would be borne from its altar when his life-work should have ended. And it was, as his intimate friends knew, a poignant grief when the decision was reached to remove the site of the church from Michigan to Prairie Avenue. But when a syndicate had arranged terms most liberal and advantageous to effect the change, he acquiesced in the decision of the majority; and though his assent was given sadly and reluctantly, he was just as earnest and devoted to the interests of the church as though his own choice had prevailed. His language was: "Though against my judgment, I shall agree. Where St. Paul's goes, I go."

To Mr. James H. Swan he said: "If St. Paul's is removed to Calumet, I shall go with it." And in a letter to the same when in Europe, dated July 19, 1886, he wrote: —

"Of the new chapter to be written in the history of St. Paul's Church I need say but little. You know

my general thought. Perhaps it does not fully accord with your own opinion. I attended the first meeting, but not the second. The second meeting I did not participate in because I could not do so without becoming the leader of a faction, thus arraying one part of the parish against the other, which I was not willing to do."

There was much in the events that occurred during the last months of Dr. Ryder's life that would have alienated a less devoted man, but he steadily adhered to his purpose to allow nothing to swerve him from the church to which he had given the allegiance of his soul, and concealed his grief from all but a very few, and loyally continued as faithful to the interests of the church as though his own lead had been followed.

A third European voyage was made soon after his resignation, continuing from June, 1882 to August, 1883.

CXIII.

Gift to his Native Town.

In 1884 Dr. Ryder gave to his native town the site on which stood the house in which he had lived, and a cash contribution of $500. The finest town hall in that portion of Massachusetts has been erected on

the spot, and the handsome edifice was dedicated in August of 1886. The day "was one of the greatest in the town's history." The streets were thronged, the buildings were decorated with bunting, and all things indicated a grand holiday. Governor George D. Robinson and members of his staff, various State officials, members of the city government of Boston and Salem, and many former residents of the town were present. The people had passed, Feb. 9, 1885, the following resolution unanimously, —

"*Resolved*, That we, the inhabitants of Provincetown, in town-meeting assembled, desiring to express our appreciation and gratitude to Rev. W. H. Ryder, D. D., of Chicago, for the valuable and appropriate gift of his late parents' homestead, for a site for a town hall, hereby return him our hearty acknowledgments, both for the proffered gift itself, and for the interest of the giver, thus manifested, in the welfare and prosperity of the place of his birth."

The building cost about $50,000.

In addition to the original Ryder homestead lot, other adjoining land was purchased, sufficient to render the town-hall lot large and commodious, the entire cost of which was included by Dr. Ryder in his gift.

CXIV.

On Sept. 21, 1884, Dr. Ryder gave the "Russell Lecture," at Tufts College, Mass. The topic, by the terms of the foundation, is, "The Importance of Christian Faith and Belief in the Formation of the Character of the Good Citizen and the Good Man."

The "Russell Lecture."

The discourse is an able and a thorough treatment of the "relation of the Christian religion to the daily experience of mankind." He treated —

"I. Of Natural Religion, — How far is the teaching of Natural Religion, either as related to man, or to the external world, intended for guidance and example?

"II. Of the Ancient Religions, — What do they teach as to life and duty?

"III. Of the Christian Religion, — What is peculiar in its moral plan and leading purposes, and wherein are these peculiarities especially helpful to good citizenship and right living?"

Treating of natural religion he reached the conclusion that it is imperfect; of the ancient religions, that they were deficient in impulses to a true life; and that the Christian religion possesses peculiar merits that supplement all other forms: (1) in its belief in Deity; (2) in its aim

and purpose; (3) in its teachings of the death of Christ; and (4) as to the death of Christ.

The discourse was of great length, and displayed extensive research and learning, and was both elaborate and profound.

CXV.

His Sickness and Death.

Until within about a week of Dr. Ryder's death he appeared to be in excellent health. Erect in figure, robust in appearance, he seemed of a very rugged constitution, and possessing unusual stamina for his years; and his friends, without hesitation, would have prophesied for him a long lease of life. Promptly present in his pew at church, regular in attendance at the meetings of the various societies and institutions of which he was a member, active and stirring constantly, few men seemed better fitted or more likely to enjoy for many years "honor, troops of friends, and golden opinions from all sorts of people," even to the close of four-score years.

His throat, which had frequently given him trouble for many years, was slightly affected on Sunday, February 26, when he offered the prayer at the opening of the new church, and on the 28th, after an afternoon drive, a somewhat severe

inflammation of the larynx was manifested, which soon, however, seemed to yield to remedies; but on Sunday pneumonia attacked the left lung, and soon after involved the other. On Sunday prayers were offered for him at the church, and on Monday his recovery was probable, but from Monday night he rapidly sank.

On Wednesday morning he was able to speak a few words to his friend of many years, who visited him daily when in the city, Mr. James H. Swan, but he gave no indication that he considered his condition critical, and on Wednesday afternoon, at a quarter-past two, March 7, 1888, his spirit deserted its clay tenement.

CXVI.

His Obsequies.

A private service was held at the residence, 326 Michigan Avenue, at two o'clock on Saturday afternoon, and on Sunday morning the body was borne from the residence to the church by five of his brother clergymen: the Revs. Dr. J. S. Cantwell, Dr. J. W. Hanson, Charles Conklin, C. S. Nickerson, and T. H. Tabor. At a quarter-past eight o'clock the hearse, followed by two carriages, moved up Michigan Avenue to Sixteenth Street. Reaching the church, the body was placed before the

altar, and committed to a guard of honor, consisting of the following young men, most of whom had grown up under his influence: J. S. Price, W. F. Burrows, M. M. S. Marsh, F. N. Gage, L. C. Lawton, and H. M. Kingman. The scene, as the sable casket lay in the nearly empty church, was a most memorable one. The "dim, religious light" filtering through the brilliantly stained windows, sprinkled rainbow hues on palm, lily, ivy, and beautiful flowers that had been brought in greatest profusion. The marble medallion of the departed over the inner entrance, executed in the year 1882, was draped with smilax. Soon after the arrival of the body in the church people began to gather, once more to look upon the features of the revered and beloved man. Gradually the church was filled, and at half-past ten o'clock the lid was closed, and as the soft strains of the organ voluntary fell on the ear, the widow, and the only daughter and child "Carrie," entered the church, the former supported by Mr. James H. Swan, and the latter by the Rev. J. S. Cantwell, D. D. The Rev. J. C. Adams read introductory sentences of Scripture; the Lord's Prayer was recited by the pastor and the congregation; the Rev. C. S. Nickerson and the congregation united in a responsive Psalm; the choir sang "Lead,

Kindly Light;" the Rev. Charles Conklin read selected Scriptures; the Rev. J. C. Adams offered prayer, and the choir sang "Abide With Me." Four addresses were then given.

CXVII.

The Rev. J. C. Adams, Dr. Ryder's successor, paid a feeling tribute, in the course of which he said: —

The Rev. J. C. Adams's Remarks.

"It is an inestimable privilege to have known such a man, to have felt his influence, and to have enjoyed his rich endowments. . . . He was a man who made his impression upon all who met him. There were power and virtue going forth from him at all times. No one who ever knew Dr. Ryder could fail to receive an impulse from his positive and vigorous nature. And having felt it, it was not a thing one could forget. For myself, I grew up with a youth's admiration of this strong man, whom my own dear father taught me to count among the foremost in our church. For years I had learned to listen for every word he spoke to the church, and to weigh it as a counsel of the wise. I never dreamed to stand in his place, much less to be his pastor. With reverence for the man and his spirit, I can say here to-day that in all the close acquaintance which these later years have brought I have only learned a higher respect for his character, and for his Christian heart. No man ever

was more loyal to his pastor, no one ever strove with more singleness of conscience to fulfil the duties of a trying position. Would that he had still been spared to grow old in an ever-ripening wisdom, our trusted friend and counsellor.

"His bodily presence is gone. His life with us is over. But the memory of his work, the influence of his spirit, the power of his soul, these are with us forever, the blessed legacy of a Christian's life."

CXVIII.

The Rev. J. S. Cantwell, D. D., said: —

Rev. Dr. J. S. Cantwell's Address.

"A prince in our Israel has indeed fallen. The mourners are not alone with us here, nor in this great city, but wherever our church is known, — from the remotest point in the East to the most distant city in the West, from the ocean-washed shores of his native Massachusetts to the churches on the Pacific slope, and all along the pathways of the West where our believers congregate, in country and city alike, — there is sorrow to-day that Dr. Ryder is no more. He was the most widely known of all our pastors in the West and was as widely esteemed and honored for faithful service. . . .

"We think of Dr. Ryder to-day, as the friend and the helper of this people, the wise counsellor, the sagacious leader, the eloquent and impressive preacher, the earnest defender of his faith, the busy citizen, and friend of good causes. . . .

"Can we ever forget that last solemn and pathetic prayer, here in this new place, where the great soul rose in communion with its Maker, and he chose that same image of the sea and the voyager to describe the condition of this uncertain life? — a prayer that seems now prophetic of his own death and the voyage; in which holy memories of the dead of St. Paul's Church were made so distinct that some could almost feel the rustling of unseen wings. That prayer was breathed out of a rich and ripe religious experience, and told of a communion of his soul with God, and the childlike dependence in faith on the word of the Father. It was the last service of a Christian's ministry, — a fitting and beautiful ending of Dr. Ryder's noble career. He bore our hearts forward to God in that hour, in the pastor's farewell benediction. . . .

"It was Dr. Ryder's chief distinction in the ministry to embody in himself the ideal Christian pastor. How faithful he was in that relation is one of the sacred memories of the hour. To you these memories will always remain sacred. He constantly held before you 'life, duty and destiny, the cross of Christ, the person of Christ, the church of Christ,' in the reflected light of his own experience. He had tested them and knew their value and power. He seals these lessons now with his death."

CXIX.

The Rev. J. W. Hanson, D. D., said: —

Rev. Dr. J. W. Hanson's Remarks.

"A too truthful axiom declares, 'Few men are heroes to their valets.' Most men look larger, their reputations loftier, and they more worthy, seen through the perspective of distance. But there are men who are loved most by those who know them best. Such a man was William Henry Ryder. It has been my privilege to be closely associated with him, not only in the delightful intimacies of our happy homes, — both now, alas, shattered! — but in his abundant labors in behalf of our church in many parts of the Northwest, where we have wrought so much and so long together, and in the extraordinary experiences of the great fire, and the trying scenes that followed, connected with our publishing interests, and in many business and ecclesiastical complications of the most perplexing nature, such as tested all the resources of disposition and character. It is but simple justice to say that every test of motive and purpose, of principle and conduct, was borne without strain, that I have found him endowed with a judgment well nigh infallible, a tact that utilized at its best everything favorable and adverse with consummate skill, and ever accompanied by the soul of equity. Uprightness, exact justice, always seemed to be the prime impulse of his life, a purpose never to allow friendship to swerve or pre-

judice to warp opinions or conduct. But joined to this tendency were the tenderest sympathies that softened and melted what without them might have created an unloving austerity; and this combination made him the trustworthy friend and counsellor, the model pastor, whose presence in the home of sorrow was a benediction, and whose genial sunshine gave an added light and joy to any happy gathering. What home ever visited by him was not made better and richer by his inspiring and uplifting presence? And these qualities joined to his rare oratorical gifts made him almost peerless on the platform and in the pulpit. Who that has heard him can ever forget the tones of that magnificent voice, whose organ melody in prayer seemed to be echoed in heaven, and whose utterances when proclaiming the truths of religion, and enforcing the claims of duty, or when it was pouring the balm of consolation into wounded hearts, made those who heard it better? Who that ever saw him in some great audience, inspired by theme and occasion, an incarnation of Christian love and truth, was not lifted into higher realms? In the ratio that he impressed others with the presence of a truly religious man, a Christian gentleman, — by as much as he was a mighty factor for good, and blessed the community, and won the love and admiration of others, it was because of his greater fidelity to his faith than others, his fuller appreciation of its transcendent worth, his deeper insight into it, his utter surrender to its sway, his unfaltering illustration of its principles on his heart and life, his mind and character, because he more than most was able

to incarnate the very soul and spirit of his religion, and present it nearly unrefracted to the world. . . .

"As I carefully scan his life, after forty-four years of personal acquaintance, I thank God that I can see in the noble career that has now ended on earth an unvarying and distinguished success in every pastoral relation, notably in St. Paul's, Chicago; inestimable services to his church East, West, and midst; brilliant and abundant labors for his country during her perilous years in her struggle for existence; rich contributions in educational, charitable, moral, and reformatory movements, and in all that pertains to the welfare of the city in which he dwelt for almost a generation, one of its most useful, honored, and distinguished citizens; business qualifications that gave him high rank in a community crowded with citizens eminent in civic pursuits; great abilities in many directions where equal success in one sphere is uncommon; and above all the consecration of his large genius to the welfare of mankind, making all else subservient to good ends; subordinating all to the moral and religious; a spotless example, a name unblemished, and honorable in every sphere he entered. These render his memory precious to his family, his church, the community, and record his name in the archives of the city, the church, the country, as one of those that will be held in long and loving remembrance. . . ."

CXX.

Mr. J. H. Swan said: —

Mr. J. H. Swan's Remarks.

". . . I knew him first in 1860, but it was not until seven years later, when I became a member of this parish, that I knew him intimately. From that time on our friendship never ceased, and I rejoice to proclaim that his death did not part us forever. Through those twenty years I have grown nearer and closer to him day by day. He was, perhaps, not a man into whose heart everybody could readily enter, but those who did, loved him dearly, and with a love which will brook no parting. I found him the grand man, the loving brother, into whose ear I could speak the word of confidence without fear, whose advice I could follow without hesitation. I do not need to speak to you of what he was as a minister, but to-day, as the sun shines out brightly, as if the Lord would glorify even his temporary parting from us, there comes to me the experience of those Lenten days when he worked harder, prayed more, and carried a greater burden than any of us. Think of those days! How glad his heart was when one and the other and the next — when we all came to subscribe ourselves to the Lord."

At the close of Mr. Swan's pathetic address, the Rev. T. H. Tabor offered the closing prayer. The choir responded with the anthem, "Forever with the Lord." The benediction was pro-

nounced by the Rev. Mr. Adams. The body was then committed to the care of the pall-bearers, Edson Keith, C. B. Sawyer, Gen. M. R. M. Wallace, Charles L. Hutchinson, J. K. Murphy, and I. N. Daggett, and borne to the hearse, after which the procession formed for Graceland. At the cemetery a brief service of committal was read by the Rev. Mr. Adams, and the body placed temporarily in the lot of Elbridge G. Hall, an old parishioner and friend of the deceased pastor.

CXXI.

Removal of Remains, Monument, etc.

On October 17 following the funeral the remains were removed to Oakwoods cemetery where they now repose. A massive monument occupies the centre of the lot, the base of Quincy granite, and the superstructure of Westerly granite. The monument is one of rare simplicity and beauty, its unassuming grandeur symbolic of the character it commemorates. The frieze is from the Scipio Barbatus monument in the Vatican, and the monograms are from memorials to the dead in the Roman catacombs, and all suggest the staple of his preaching and his supreme

MONUMENT, OAKWOODS.

thought, — CHRIST. On the east front is the monogram I. H. S. ( ), *Iesus Hominum Salvator*, "Jesus Saviour of Men." Beneath is the inscription, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." Below this is "REV. WILLIAM H. RYDER, D. D.," surmounted by a large and beautiful bronze palm-branch. On the north side is the monogram of the Greek letters A and Ω ( ), *alpha* and *omega*. On the west the monogram of I. H. C. ( ), *Iesus Hominum Consolator*, "Jesus Comforter of Men." On the south the Greek letters X and P, ( ), *chi* and *rho*, woven together, the first two letters of the Greek for "Christ." Before the east front are the two graves of Dr. and Mrs. Ryder, and on the west side the grave of Mr. Morrill. The monument is one of the most impressive in Oakwoods, and was furnished by the New England Monument Company. Standing before this memorial of the man, and remembering what he was, those who loved and honored him can but say: —

> "Nothing is here for tears, — nothing to wail,
> Or knock the breast; no weakness, no contempt,
> Dispraise or blame, nothing but well and fair,
> And what may quiet us in a death so noble."

It was Mrs. Ryder's earnest wish that her daughter should be present at the re-interment and actually see and identify the features of the dead. Accordingly, accompanied by Mr. James H. Swan, Mrs. Morrill saw the lid of the casket lifted, and once more gazed on the face of her beloved father, which after more than seven months was unchanged. The ordeal was an exacting one, but the mother's desire nerved the daughter's heart, and enabled her to pass through the trying experience.

CXXII.

His Last Will and Testament.

When the contents of Dr. Ryder's will were revealed even his most intimate friends were astonished, not only at the amount of property possessed, but at the directions in which it was bestowed. No one had suspected the character of the will. It was in his own legible chirography, and so far as is known, had been matured and perfected by himself without hint or suggestion from any one else. It made the most liberal and ample provision for his family, bestowed bequests on a few personal friends, and gave in charity to the church he loved, and deserving benevolent institutions more than a quarter of a million of dollars.

1. Real estate and personal property and money to his widow to a large amount.

2. To the daughter the reversion of the above, and ten thousand dollars additional, amounting in all to a great fortune, to be hers absolutely, but in case she should die intestate, or childless, to the Chicago Public Library.

3. To the only grandchild born at the time the will was written, ten thousand dollars, to be kept in trust for her till she should attain the age of twenty, or in case of her death before twenty, or childless, to revert to the Chicago Hospital for women and children, to endow two children's beds perpetually, in her name, Ryderia Morrill.

4. Five thousand dollars in trust to a sister of Mrs. Ryder, Mrs. Joan R. Cook, of Boston.

5. Five thousand dollars to the Provincetown (Mass.) Universalist society, the income to be devoted to the necessities of the worthy poor of that town.

6 One thousand dollars to the Rev. J. P. Weston, D. D., as an expression of personal esteem, and appreciation of his valuable services as president of Lombard University.

7. One thousand dollars to the Rev. Nathan R. Wright, in remembrance of kindness when the giver was a student in New Hampshire, and in memory of a son of the donee named for him, who gave his life for his country.

8. Ten thousand dollars to St. Paul's Church, Chicago, in trust.

The income of this fund is, by vote of the society, appropriated to sustain missionary effort in the parish, in the form of a pastor's assistant, or parish helper, who devotes her entire time to the details of parish work.

9. Twenty thousand dollars to Lombard University for the purpose of "aiding needy and worthy students of said university, preference to be given to theological students."

10. Ten thousand dollars to the State Convention of Universalists of Illinois, "for the support and relief of superannuated Universalist clergymen, and for the needy and destitute widows of Universalist clergymen, who at the time of their death may reside in the State of Illinois."

11. Ten thousand dollars to the Old People's Home, Chicago.

12. Ten thousand dollars to the Chicago Hospital for Women and Children, the income to be employed in supporting free beds in perpetuity, to be forever known as supported by Caroline Frances Ryder.

13. Ten thousand dollars to a Board of Trust consisting of the pastors of St. Paul's, the First Presbyterian, and the First Congregational churches, the mayor of the city, and the superintendent of public schools, the income to be devoted to sustaining the delivery, publication, and circulation of annual free lectures in aid of the moral and social welfare of the citizens of Chicago, on an anti-sectarian basis.

14. Ten thousand dollars to the Chicago Public Library.

15. Twenty-five thousand dollars to the Universalist General Convention "for the education of young persons for the ministry of the Universalist Church."

16. The residue of the estate to the following residuary legatees: The Universalist Publishing House, Boston, Mass.; Tufts College Divinity School, Mass.; St. Lawrence University Divinity School, Canton, New York; Lombard University Divinity School, since named Ryder Divinity School, Galesburg, Ill.; Buchtel College, Akron, Ohio, — in equal shares.

The five residuary legatees received under the sixteenth clause of the will, $32,356.68 each, in all $161,783.40. Add direct bequests as above, $70,000; grand total, $231,783.40.

The executors named are James H. Swan, Edwin F. Bayley, and Caroline Ryder Morrill. The will was executed April 13, 1886.

This will, explained by memoranda found among Dr. Ryder's papers, but not incorporated in the will, as he evidently intended, is one of the best ever recorded. An ample competence is given to widow, daughter, and grandchildren, and splendid endowments to colleges and religious and charitable bodies. Active and beneficent as was his life, he will be a far more potent factor in human affairs in the long generations to come. "Being dead he yet speaketh" through others, and by the influence of a divine *mort-*

main his dead hand will mould opinion and shape thought and bless human lives centuries after the living hand that recorded his generous intentions shall have dissolved into its kindred dust. He more than fulfilled the only intimation he was ever heard to give of his great purpose, uttered on a certain occasion not long before his death, when told that he had been criticised for lack of generosity in contributing to a certain object: "My time to speak will come." Even then he had matured his grand plans, and placed them on record, to consecrate a large part of his fortune to those religious and charitable objects which he helped and aided in life.

CXXIII.

His Noble Example.

Certainly, these magnificent benefactions place the name of RYDER at the head of our church muster-roll bearing the honored names of PACKARD, GODDARD, DEAN, HARSEN, GUNN, MINER, THROOP, and BUCHTEL; and in our halls of learning, in our literature, in our church at large, as well as in the individual churches he endowed, his presence will walk and live in the ages to come, a thousandfold more influential than would be possible to any man while living.

When told of unfavorable criticisms by those who vainly solicited his subscriptions, they produced no effect on his conduct. He was evolving a plan that he knew would vindicate him, and that would, when completed, fully justify whatever refusals he had made. He reminds us of the man of whom we have read, who dwelt in a region annually devastated by the plague. Prospered in material wealth he grew rich from year to year, and though besought to bestow his money on those made poor and needy by the annual epidemic, he would not respond with gifts that his neighbors thought commensurate with his possessions, and they were lavish with their censures. But they failed to move him. After he had died, however, his will stated that he had discovered that the sickness that had created so much poverty and distress was caused by the water that the people drank, and for that reason he had toiled and saved until he had amassed a fortune, that he might bequeath it to the devastated community for the purpose of constructing an aqueduct to a lake miles away, which should furnish the people with an inexhaustible supply of pure water, and thus render the destructive disease forever impossible.

Looking back upon the later years of Dr. Ryder's life, say the last five or six, from the

time when he resigned his pastoral charge, in 1882, we cannot help wishing that we might have had the satisfaction of looking into his mind while he was maturing the purpose of his life. His fortune had attained more ample dimensions than he had ever imagined possible. He had perfected the document that should delight all who loved him. And as he went about among men, his mind dwelling upon the noble provisions he had made to benefit the institutions whose welfare he desired, and the wealth he had bequeathed to his family, what heavenly satisfaction must have filled his soul. While he was supposed to be considering ways and means to further his financial schemes and increase his wealth, his real purpose and continual thought were to make that wealth useful to the world after he should have left it. What an example to the prosperous! What a model by which men of wealth should shape their conduct! What a rich harvest of satisfaction he must have reaped daily, as he realized the grand surprise he was preparing, and the benefactions he would at no distant day bestow upon the world! With what reverence would he have been greeted — even beyond the respect he inspired — as he was met in the public mart, could his purposes have been detected, and what

veneration should inspire the hearts of those who loved him, now that the impulses that impelled him are known, and the noble uses to which he consecrated his large possessions are remembered. In one sense his life seems all too short; but "measured by deeds and not by figures on a dial" his life was long, indeed.

> "He liveth long who liveth well;
> All else is life but flung away."

CXXIV.

His Financial Genius.

From Dr. Ryder's earliest youth he had evinced a genius for financial operations, and as the years went on he achieved such business successes as proved that had he devoted his abilities to secular matters his name would have been among the most prominent in the realm of affairs.

Beginning with a moderate sum, the gift of his father, he was able to own the house he occupied in Roxbury, and dispose of it advantageously on leaving that city, so that he went to Chicago with a small property. In May, 1866, the parish in Chicago purchased a lot and house as a parsonage. The edifice was not entirely completed when the people gave him the house and lot outright. He finished the edifice

to his mind and resided in it until the great fire of 1871, when it was destroyed. Meanwhile the property had risen so enormously in value that immediately after the fire he was offered $1,000 a front foot for the land alone, or $50,000. In addition to this, whenever he had any savings, they were carefully invested, usually with great prudence, so that he was a rich man, even after the fire, though that great disaster had shrunk his estate $50,000. One of his fortunate investments was in the West Division horse railway, which he had disposed of at nearly six times its cost to him.

He always practised habits of strict economy, though his home was one of great comfort and elegance, and yet modest and unostentatious, as were himself and family, at home and abroad. But the wonder always was that his financial operations never engrossed his time and attention, nor dissipated his mind to the detriment of his profession, or of his mental and spiritual nature. He was not at all secularized, or in the least made "worldly" by his business complications. The Apocryphal writer inquires: "How can he get wisdom whose talk is of bullocks?" Usually men cannot toil successfully in religious directions when solving large financial problems. But he possessed the rare faculty

of making instant decision in reference to a business transaction, and then dismissing it from the mind. And his best friends among the clergy and laity never suspected the wide range of his dealings, or their remarkable success. After thirty years, twenty-five of which seemed exclusively engrossed in the studies and duties of the clerical profession, the net results of what was merely a side pursuit, a recreation, was the enormous sum of more than half a million dollars, exclusive of debt. Only financial genius of a high order could accomplish such a result.

At his death he was not only the richest Universalist minister in the world, but one of the greatest and best in all the traits that make up the unworldly preacher, minister, and pastor. He gave a demonstration, were one needed, that "a rich man" can "enter" and dwell "in the kingdom of God."

To love money for its own sake is a sin; but to love money and enthusiastically accumulate it, with the design of bestowing it to add to the world's good is a laudable pursuit. Dr. Ryder was in a lofty sense a money-lover. He placed a high value on property. He was as careful in his expenditures as he was in his efforts at accumulation. Many a

man far less conscientious than he regarded him as parsimonious; but "the end sanctified the means." His motives were scrupulously honorable; his measures as exact in acquiring as they were wise and considerate in expending. He would have agreed with Ruskin, who somewhere characterizes the words "money-making" as a poor and inaccurate way of describing a pursuit which, if followed from lofty and worthy motives, is of the most exalted character. Money, he substantially says, represents the comforts of home, the education of children, the adornment of wife, art, religion, and all the noble things of life. It is an instinct of man to "lay up," in the vigorous and picturesque Saxon phrase, and when this is done for a high and noble purpose, every dollar retained is an accumulation in the treasury of heaven. Merely to "make money" for money's sake, or for selfish ends, is in man no higher than the animal instinct that hoards for future use; but when the ambition to make money has the ulterior purpose of conferring blessings on mankind, it is exalted, divine. It is the object that ennobles the pursuit.

> "When acted for thy sake
> Even servile labors shine."

Love of money is "the root of all the evils" when money is a sordid idol, worshipped for its own sake, and as a material good; but when it impels and incites the faculties to secure the fruits of acquisition that they may be used to strengthen institutions of learning, re-enforce instrumentalities of benevolence, enlarge the boundaries and increase the energies of the agencies that seek human happiness, it has the approbation of God. But for the passion of money-making Amos Lawrence, George Peabody, and multitudes of the world's benefactors never could have established the sources of good they reared. But for the love of money in Dr. Ryder's nature, he never could have been the power he will continue to be in the remote futurity.

With the ulterior purpose of devoting his money to the service of mankind, it may truthfully be said that the treasures he laid up on earth had their correspondence in the richer treasures laid up in heaven. His earthly bank account but faintly foreshadowed his credit balance in the exchequer of the skies.

CXXV.

His Library.

After Dr. Ryder's death Mrs. Ryder gave his valuable library to Tufts College, and the Rev. E. H. Capen, D. D., and the Hon. Charles Whittier went to Chicago to attend to the transmission of the books to College Hill. There were sixteen hundred volumes and many pamphlets. President Capen assures me that the books are of a very high average, and that they have evidently been well read by their owner. They are now in an eligible place in the library of Tufts College. An excellent portrait of Dr. Ryder, also the gift of his widow, is in the near vicinity of his beloved books.

CXXVI.

Dr. Ryder's Versatility.

Dr. Ryder's remarkable combination of qualities would have gravitated him easily to the front rank of any calling he might have chosen. In the law he would have been an ideal judge; in mercantile life a merchant prince; in the Catholic or the Episcopal Church a model bishop. He was a natural leader of men, and choosing the pulpit of a humble sect he became, without extraneous advantages, a more powerful force in society,

and a more successful man than was one in a thousand of those who possessed those advantages, and achieved those positions.

CXXVII.

General Convention Memorial Service.

By the appointment of the Trustees of the General Convention of Universalists, a memorial service was held in St. Paul's Church, Chicago, on Tuesday evening, October 23, 1888, the evening before the organization of the convention. The beautiful auditorium was exquisitely decorated with autumnal flowers, and a large audience, including thirty-five of the clergymen of our church, filled the room. The pastor, the Rev. J. C. Adams conducted the service, and introduced the speakers. The Rev. Alexander Kent, of Washington, D. C., offered prayer, and made a brief introductory address. The Rev. I. M. Atwood, D. D., of Canton, N. Y.; the Rev. G. L. Demarest, D. D., of Manchester, N. H.; the Rev. Arthur Edwards, D. D., of Chicago, (Methodist); and the Rev. H. W. Thomas, D. D., of Chicago, gave addresses, by invitation and appointment. Dr. Demarest's was very brief, and was not reported. Extracts from the other addresses here follow: —

CXXVIII.

The Rev. Arthur Edwards, D. D. (Methodist), said: —

Address of Arthur Edwards, D. D.

" . . . When such a leader falls bereavement thrills all along the lines of the host arrayed in defence of the truth. When the waving plumes of Dr. Ryder went down in battle all good men wondered just how and when God could and would fill that yawning vacancy. I am free to say that your brother and mine filled a larger space in the public eye than perhaps any other minister in Chicago. That prominence is one measure of our loss. Was the prominence deserved? I reply 'Yes,' and suggest some reasons why. 1. He had been here almost longer than any other minister. . . . 2. He had a leader's physique. . . . 3. He knew how to obey the trend of his own orders. All generalship includes the grace of this loyalty to a selected line of action. . . . 4. Dr. Ryder magnified his leadership chiefly in behalf of his cause. The strut and regalia and prominence and circumstance of headship were all subordinated to the end for which he aimed. I believe that leadership tempered and humbled him, and that he was solemnized by the responsibility thrust upon him. I believe that this accounts for the "iron" in his leadership. He led in behalf of his cause, and not of his leadership. . . . 5. Having a loyal conscience, he loved him who honestly obeyed an inner light. Hating shams, he wasted little time on those

who mistook bile for conscience, or substituted obedience to social dilettanteism for honest loyalty to truth. Dr. Ryder was in spirit a providential progressive. . . . I believe that I knew Dr. Ryder very well, and whatever varying definitions appeared best to us, I always felt sure that he was as true a soul as ever tried to lift Chicago towards the skies. . . . 6. Being a leader, firm, tolerant and true, he was also tender. I have seen his eye flash, and I have seen it dampen. When the battle was past he hastened to unbuckle his armor that he might hug a child. His record suggests heart and humanity. . . . 7. Dr. Ryder's service to the world and his church was that of a constructive and not a destructive critic. His work was synthetic, and not merely analytic. If he tore down things about you, it was that he might rebuild in beauty and renewed strength. His voice was not an everlasting 'No!' . . . Even those who may not accept some of Dr. Ryder's conclusions may, however, be sure that he never opposed any system unless he honestly believed that he had a better to set up in its place. As such, I accept him as one of God's builders, who followed that which he thought to be according to the heavenly image. . . . 8. Dr. Ryder practised that which he preached. He taught charity and he practised it. I regard his will, made public and thus made a topic for this allusion, as one of the most useful hints to the rich men of our generation. . . . Happy the church which honors such a conquering servant, — but happier that church when it makes ready its vessels to receive and contain the

blessings thus invoked by the departing prophet. May those vessels be full, and to overflowing!"

CXXIX.

Address of H. W. Thomas, D. D.

". . . The hierarchical idea of the clergy must give place to the fraternal. Such was the conception of Dr. Ryder; and it was from this standpoint that his position and influence as a man, as a citizen, as a husband and father was so highly esteemed and honored by the city in which he lived and preached so long. The fact that he did not claim to be better than nature and the God of nature intended him to be, — that is, too holy to marry, and lift up the altars of home, explains the fact that he could and did so conscientiously and nobly exemplify and honor that sacred relation. And from this fraternal and common-sense view of the life and work of a minister, without taking him from his pulpit and pastoral labors, he gave such attention to business matters as enabled him to make and save a large property. And he had the rare good sense and piety to bequeath that property to help the church and the cause to which he gave his working years. And not only did this clergyman touch the business side of affairs, but naturally enough his influence was felt in the formative life of our city; and he was the friend, the adviser, the working and giving helper of its great charitable and industrial and educational interests. In these practical affairs, Chicago has had no more worthy example

of a useful man and citizen. Aside from them Dr. Ryder would have stood high as a preacher, but his standing and influence in his special work were helped rather than hindered because of these other forces of usefulness. . . . We must think that Dr. Ryder's theology had not a little to do with his clear, strong, and perfect life; at least it corresponded wonderfully well with it. Not believing in a personal devil he did not lay his sins to Satan but to himself; and not believing in a penal or substitutional atonement, he did not put the guilt and penalty upon Jesus, nor hope to escape by taking the benefit of any moral insolvency act called the 'Atonement,' or the 'mysterious plan of salvation;' but instead of this he believed in personal responsibility and character; that character is salvation, and that it is the only salvation. Herein he built up for himself a noble manhood, strong and positive, and yet gentle and tender and loving; and as age came on these milder qualities adorned with a diviner beauty the rugged outlines of strength."

CXXX.

Address of I. M. Atwood, D. D.

". . . To-night, as I look out upon this group, I miss a noble and benignant presence; and I feel keenly as I stand here — as I have often felt in the recent past — that my world can never be again just what it was before Heaven claimed William Henry Ryder. Passing from this personal word, which I am sure needs no apology and

. . . speaking for our clergy in this behalf, my comprehensive description of what Dr. Ryder did for us would be: he honored the ministry of our church. He did other and praiseworthy things; but it seems to fall to me to say . . . he did this; and in two ways: first, by bringing to the ministry of the Universalist church, ability, energy, and the power of commanding leadership. A keen critic, himself a minister, has said that our profession, in every branch of it, is comprised in two classes, — the men whom the profession of the ministry sustains, and the men who sustain the profession. Dr. Ryder was not one of those who take passage on a great profession and who are borne on and held up by the force of its great history, its great traditions and its great position before the world. . . . The ministry of our church is forever a nobler ministry, more interesting, more attractive, fitter to win the admiration and enlist the service of intelligent and ingenuous youth, because he was in it. I ought to remind you, brethren, that Dr. Ryder taught all of us a lesson which some of us even yet need to learn, namely this: that a man may be most loyal to his own church, may believe in it with his whole heart, may give to it all the energy that he possesses, and yet may be so large, so genuinely liberal, so truly Christian, that he compels the respect and commands the regard and secures the affection of all genuinely Christian people in all other churches. He taught us, too, that a man may conciliate the regard of other churches without surrendering an article or a particle of his own sturdy and

steadfast creed. I think we may say, with his example before us, that one wins the favor of those beyond his own communion by the graces and fidelity he exhibits in his own communion. . . . It is a joy to me to think that this man, who did successfully what some of us have undertaken to do and failed in accomplishing — who lent a portion of his genius to the concerns of secular affairs — was able to keep himself through it all devoted to his original calling, the one to which he gave his whole heart in the beginning and his whole heart to the end. As a wise man of affairs he was successful, but though I met him often, and had many letters from him, I cannot remember the time when Dr. Ryder intruded upon me any matter of business. It was the church, it was religion, it was the ministry to which he gave his whole power and his undivided heart. These occupied him first and last and always. And being dead he yet speaketh."

The foregoing paragraphs are but brief extracts from addresses of remarkable power.

CXXXI.

Testimonials and Tributes.

A volume might be filled with tributes from all sorts and conditions of people, giving the good impression produced on their hearts and lives by the extraordinary personality of this grand man. A virtue exhaled from his presence that touched almost any

nature to finer issues. A few only of the printed expressions can be given here.

The various business organizations and charitable, religious, educational, and other associations with which he was connected passed resolutions and recorded declarations of confidence in his business ability and character, and sorrow at his death. A few tributes from those who heard or knew him will serve to convey to the reader the impression he made. Says the Rev. Joseph Wilson, of Kansas:—

"I never met him but once, but I could not help thinking he was the grandest man I ever saw or heard in the sacred desk."

The Rev. Stephen Hull of Missouri: —

"Dr. Ryder was my ideal preacher. Never could I think of him, or mention his name, but with emotions of admiration and personal affection." . . .

The Rev. Edgar Leavitt, of California: —

"In doctrine and spirit he has come as near my ideal of what the Universalist minister should be as any whom I have known. That rich, magnificent voice of his, — who can forget its moving, earnest, sincere tones, thrilling the soul as the trumpet-blast stirs the blood of the charger for the battle, in the strong, impassioned periods of his oratory, or drew tears, and made the heart swell with pathos and tenderness?

Yet with all his grandeur as an orator, his wealth, his prominent position, he was one of the kindest of men, and many a young minister will long remember with gratitude what he has received from this prince of the church."

When the Rev. J. G. Adams, D.D., published his "Fifty Notable Years," he intended to present the biographies of deceased ministers only; but he made four exceptions, one of which was Dr. Ryder. After giving the leading data of his life, he said: —

"His influence as a preacher, a pastor, a man of business has been widely felt in the city (Chicago), and as a preacher of the doctrine of Universal Reconciliation and a representative of the Universalist Church, his influence has been most salutary and honorable. His discriminating mind, his firm will, his patience and steadiness of action, have wrought an effectual work in building up the cause of Universalism throughout the West."

The Rev. G. H. Emerson, D. D., editor of the "Christian Leader" gives this tribute: —

"By consecration, ability, eloquence, and position, Dr. Ryder has been a leader in the Universalist Church of America for a quarter of a century; and in the Great West — the immediate sphere of his industry — he has been conspicuously at the front. In the great city of the Northwest his pastorate rescued

the principal Universalist parish of that vast region from popular disfavor and elevated it into a church which compelled profound respect on the part of the entire community. . . .

"On the fame of our brother suspicion never breathed. On his reputation there never was even a speck. His soul was white as the mountain snows. Faithful, devout, Christian in the tone not less than in the word, and in all things pure, he leaves a record whereof all the brethren are justly proud."

Professor David Swing: —

"His thirty years of service were marked by an active patriotism in the time of need, by an active service of benevolent associations, and in broadening and sweetening the relations of Christians to the world and to each other. . . . He began his ministry in a time when the war between orthodox and heterodox was still being violently waged. He came with a character and method which helped persuade the warring sects to send out at least a flag of truce. . . . William H. Ryder performed a noble part."

CXXXII.

At the announcement of his death the faculty and students of Lombard University made the following record: —

"Whereas it has pleased the great Dispenser of life to remove by death Rev. William H. Ryder, D. D.,

therefore be it resolved by the faculty and students here assembled, that Lombard University has lost a constant, faithful, and untiring friend, one whose influence and wise counsels have contributed largely in laying the corner stone of her prosperity.

Tribute of Lombard University.

"*Resolved*, That we deplore his loss the more because this institution has lost a life-long benefactor, the church to which he belonged a most eloquent defender of the Christian faith, and the community in which he lived an honest, upright, and exemplary man."

CXXXIII.

The Theological School connected with Lombard University bears the name, RYDER DIVINITY SCHOOL, and in 1890, after his benefactions had been received, it was voted to set apart the second Sunday in each school year as the Ryder Memorial Conference Sunday. The first observance of the day was on September 14, 1890. The college chapel was filled with students, professors and others, many of whom had personally known and loved the good man. Among the addresses was one by President N. White, who referred to some of Dr. Ryder's qualities of character. He said: —

President White's Estimate.

"First among these qualities I would place that of *moral earnestness*. To the writer it seems as if this

quality must have assumed heroic proportions in the minds of all who have ever heard him give 'noble expression to noble and inspiring thoughts.' With him the moral was the *real*, standing in direct and operative relations to the highest interests of man in his individual and collective capacity. Feeling, too, that these interests are greater than our highest conceptions concerning them, he may at times have seemed to overstate, even while himself conscious of inability to give adequate expression to the emergency of the claims of these interests on the human soul. These statements by no means imply that he was at all wanting in intellectual acumen, or that he underrated in the least the importance of the intellectual element in Christian teaching. They do imply, however, that he sought to view the whole of life from a moral stand-point. That truth was for him but a partial truth which does not bear on every part of life, that throws no added light on spiritual things, that 'carries to the soul no new vision of God.' He sought to quicken life to a higher consciousness through the combined instrumentality of the intellect, the emotions, and the will. . . With Dr. Ryder, thought, feeling, and action were usually so closely interwoven as to lose their force in the mind of the speaker on the first attempt at severance. These elements, indeed, seemed to be so happily combined in him that each contributed its utmost to secure the in-result. To this fact was largely due that intensity of character which specially distinguished him, and that infectious energy which com-

municated itself as a sustaining and elevating power to those who came within the charmed circle of his influence. To this earnestness of head and heart is due also his rare effectiveness as a public speaker."

CXXXIV.

Professor J. C. Lee observed: —

Professor J. C. Lee's Address.

"Dr. Ryder had that steadfast faith which looks beyond the seen, which is temporal, to the unseen, which is of lasting worth. This characteristic is exemplified by two incidents of his career. It is well known to his friends that his father wished him to follow the sea, and even urged him most earnestly to devote his life to that occupation. It was then a lucrative business, and promised swift prosperity and worldly success. But

'The thoughts of youth are long, long thoughts.'

The young man was longing for the world of books and study. He was dreaming of the ministry as the cherished vocation of his life. At length his modest but resolute and singlehearted devotion to his inmost conviction of duty won the day. How the end justified the wisdom of that choice, the record of his completed years bears witness.

"The second instance of Dr. Ryder's far-seeing faith belongs to his later period, when he had risen to a position of recognized usefulness and eminence as

pastor of a strong church in Boston. The call came to him to become the leader of the Universalist movement in Chicago. His friends advised him to decline it. Why should he give up his pleasant surroundings and assured success for a doubtful experiment? No doubt his own heart told him why. Chicago was at that time in its formative stage. Its character was yet undetermined. Its population was of many races, miscellaneous and unmingled. Its moral nature was ready for the training that the strong hand of a master might impress upon it. There was need of a spiritual teacher, gifted and great, upright and inflexible. Such a leader Chicago received in Dr. Ryder. By the eloquent words that he spoke, the irreproachable life that he lived, and the simple manliness that was seen in him, he impressed his own sterling principles upon a band of earnest disciples, men who stand foremost in the best life and thought of that great city at the present day."

CXXXV.

His Name Perpetuated.

Besides the theological school in Galesburg, Ill., named for him, there is a professorship of divinity in St. Lawrence Theological School, Canton, N. Y., called "the Ryder professorship," and there are Ryder clubs in connection with St. Paul's, Chicago, the Universalist Church in Akron, Ohio, and elsewhere.

CXXXVI.

Mr. James H. Swan, who stood very near to Dr. Ryder for many years, in the course of a letter to me, says: —

A Layman's Testimony

"An almost daily communion with a character so full of strength in all the parts that were practical could not fail to more or less influence and mould that of others coming within its sphere. I know that my friend was by some thought cold and distant; his natural dignity was to them the sign of exclusiveness. It is true that, combined with a proper sense of the fitness of things, there came through the experiences of his active life the evidences of that extraordinary discretion that made his words 'as apples of gold in pictures of silver.' And his advice was often and eagerly sought by those who were in trouble of various kinds. But no warmer, truer heart ever beat for those near him, for those who trusted him, than that of our brother. And that a fountain of tender love was ever his, and responded to every true friendship, I never had a doubt. I think it may have required years of intercourse to come to a full knowledge of all this, but the knowledge once obtained was of priceless value. . . .

"I recall an incident that illustrates this. After four or five years of superintendence of the Sunday-school I had begun to feel that there was not that

growth and vigor evident that should have been reasonably expected, and that possibly the infusion of younger blood would be conducive to a more assured prosperity; and with this conviction I said to my pastor, 'I believe a younger man in my place in the Sunday-school would accomplish more, and bring it larger and better results, and with your permission I will hand in my resignation at the next monthly meeting.' I shall never forget his answer; putting his hands on my shoulders, and looking me full in the face he said, 'Brother Swan, through these years I have learned to depend on you as I have on no other layman; you have been by my side and in my heart to love and trust. I need you just where you are; stay there! Don't say any of these words again; let us live and work together, content with such results as the good Lord may send us.' I was satisfied that it was my duty to heed his words; and looking back to that point to-day, I am thankful that I yielded an unquestioning obedience to that request. May I reveal what I have not before mentioned, and tell you how fully he appreciated and returned my confidence? I received a note one winter day, a few years after the above incident, in which I was asked to call on my way home. Entering his study, he handed me a folded paper, saying, 'Please look this over, and tell me what disposition to make of it.' I read the paper; it was his resignation as pastor of St. Paul's Church. That I was surprised and dismayed goes without saying. We both sat in silence for a few moments; *he* was the first to speak: 'What have you to

advise?' 'Commit it to the waste-basket,' was the reply; the paper was torn into small pieces, and slowly dropped, as suggested. Our hearts were too full for words, and with an earnest grasp of the hand we parted. . . .

"What shall I say as to the profound religious convictions of my friend? In all the relations of life, in its busiest and most exacting cares, as in the place from which he broke to us the bread of life, ever came the impression of his being rooted and grounded in the truth; that was the basis of all the plans and purposes of his busy life. 'I believe in God, and in individual human responsibility,' was an utterance of his often made, and no one listening ever doubted the deep sincerity of the utterance. Never have I listened, nor shall I ever listen to convictions expressed that have more deeply impressed me; the deep reverence of his petitions to the Father of all has led thousands nearer to the throne of mercy than ever they had felt they were before, and those who joined him as he led us in the last act of public prayer will carry the impression of that hour to the end of life.

"I have told you, but only faintly, how, as friend, pastor, and teacher my life was and *is* touched and colored by this grand and loving presence; the picture of that life will ever stay with me. Each day of life will come to me with something of help and inspiration from it. So real was it, such a blessed fact to me, that often, even now, when more than three years are gone, he seems, as of old, walking

by my side; I almost see that dear, familiar face, and hear the tones of a voice so full of strength and eloquence."

CXXXVII.

A Characteristic Incident.

The Rev. E. M. Clark relates an incident that enables us to look into his mind, and see how seriously and solemnly he regarded serious and solemn things. He would permit nothing trivial to intervene and disturb or deteriorate his thought when he was to consider an exalted theme. Mr. Clark says: —

"One day at dinner a toast was assigned to Dr. Ryder, but he refused to speak on the topic given him. It was learned afterward that his refusal was not arbitrary. He was soon to hold a communion service, and he would not descend from his high altitude of thought and feeling."

CXXXVIII.

The Rev. Dr. J. H. Tuttle accurately sums up the characteristics of his friend as he appeared in his eyes: —

"Dr. Ryder was a remarkable man. He possessed to an unusual degree the art of serving his own denomination faithfully, and of winning at the same time the good opinion of all the other denominations. I have never known a stronger, more loyal Universal-

ist, nor one whom the Orthodox were more fond of complimenting, and of almost claiming as their own.

The Rev. Dr. Tuttle's Estimate.

He had a decided theology, and a decided manner in preaching it. His pulpit habit was somewhat polemical. There was not the least ambiguity or evasion in his utterances. He asked of Christ only what he should say. He drove his argument with a heavy hammer, and through whatever creed or falsehood lay in its way; and yet, strangely enough, he seldom gave offence. He loved the Universalist church, but did not hate churches of a different name; and it was impossible for them to hate him. They admired his frankness, listened to his reasoning, and believed in his sincerity, if not in his conclusions. No minister in Chicago was more popular among other religious sects than he; and yet he kept his denominational flag always flying from the top of his influence. . . . He was not as slow and careful in dealing with what he deemed impracticabilities submitted to him by his weaker brethren, as he might have been, or as perhaps he should have been. I had occasion to retreat from his presence somewhat abashed, yea, and deeply grieved a few times, when his adverse judgment had summarily demolished a scheme of mine which I had worked out with much enthusiasm and hoped would meet with his approval. I was less deliberate, more imaginative, and more inclined to speculation than he; and hence, when I had rushed over to his study with some new plan for creating a wider interest and a more complete cooperation in certain things which we had mutually at

heart, he would glance at my proposition, and if he thought it important and practicable he would grant me the necessary discussion and sympathy; but he more frequently saw, or thought he saw, that I had brought him only a bag of air, and so with a singularly caustic expression of countenance, not at all flattering to my pride, he answered me by deliberately sticking a pin into my little balloon and watching its sudden collapse. How much this hurt me he did not always know, nor even guess; but I have no trouble now, if I had any then, in believing that it was no part of his purpose to give me pain. I should have been happier at the moment, at least, if he could have been more patient with my castle-building, and had dismissed my hopes less suddenly, with less apparent indifference. But it was his way. He did not lack kindness. He was not an unbrotherly brother. He was self-reliant, and had such small need of counsel and sympathy, generally, himself, that he could not always fully realize their helpfulness to others. . . .

"To say that he had no faults would, of course, be extravagant praise, a praise he himself, could he speak, would be the first to resent. What minister has ever lived so long among us, who has acted so large and so conspicuous a part, who had fewer faults or more eminent virtues to excuse him? There was no break in the consistency of his deportment when he went into the pulpit, and none when he left it. He was no more perfect as a preacher than as a pastor, husband, father, friend, and citizen.

"In looking back, then, through the twenty-five

years which have passed since I ceased to be Dr. Ryder's neighbor; in reviewing my associations with him while I lived in Chicago, I do not find the slightest shadow on my delightful recollections of him; and it is with extreme pleasure and sincerity that I record my entire confidence in him as a Christian gentleman, as well as my great admiration of his rare abilities as a theologian, reasoner, and preacher. His influence in the pulpit was equalled only by his dignity and urbanity and Christian courtesy and purity of life among the people."

CXXXIX.

The "Inter-Ocean" of May 23, 1878, giving a series of pulpit pictures, includes Dr. Ryder, and thus paints him as he looked to the secular press: —

A Secular View of Dr. Ryder.

"Dr. Ryder has a magnificent voice, — rich, deep, resonant, and admirably managed; and nothing could be finer than the Scriptural reading, in which the musical chanting of the choir comes in contrast with his deep, smooth tones. The congregation seems to have little participation in the opening exercises, the people simply playing the part of listeners to the really fine music and to Dr. Ryder's majestic elocution. When he begins his sermon, Dr. Ryder leaves the desk, and standing free, without manuscript or book, takes an attitude that suggests the old Websterian, or stately

school of oratory. His manner from the first is characterized by dignified stateliness. He never forgets that he is in the pulpit, and to be in the pulpit, with him, is to be earnest and devout. Belonging to what are termed 'liberal Christians,' he has the manner and the bearing of a conservative. Belonging to a school classed naturally as adventurous and aggressive, Dr. Ryder seems the very man to be careful and circumspect. It would be a pleasure to hear his voice alone. It is a double pleasure to hear him read the Scriptures, and enter upon comment and discussion, as though the sacredness of the theme abashed and humbled him. At first his eyes avoid, rather than seek, the eyes of the people before him. Their movement is constrained, the glances coming and going like those of a boy unduly conscious of being observed. For the first few minutes Dr. Ryder's attitude is a little stiff, and his manner formal. He states his proposition clearly, however, and as he warms to the work of discussion, he becomes easy in attitude and manner. Both hands come into play in gestures, and the eyes become earnest in their gaze and animated in movement. His voice seems to give character and color to his argument. In other words, the thought-method is suited to the mellow profundity of the voice. There is in his language no departure from traditional pulpit dignity; no dipping toward colloquial easiness. There is in the sentiment a steady, even earnestness. There are no vivid illustrations, no impassioned outbursts, no tricks of argument. The movement forward is like

the steady flowing of a deep, strong stream, with not a sparkle, and scarcely a ripple on the surface. There are no sharp turns, no irregularities, but there is throughout the discourse a steady on-going, corresponding to the continuity of the thought current, and to a fixed steadiness of purpose. Dr. Ryder is less effective in emphasis than one would suppose. What would be sharp and crisp with another man, is with him a sort of stately sincerity. At no time does he seem to use his voice as well as he might, and at no time is there evinced the least disposition toward affectation or staginess in its management. It is a fine adjunct of powerful argument and stirring appeal held steadily to the work-a-day line. During the first half of his discourse Dr. Ryder does not refer to his manuscript. Finally, he takes up the pages, and, holding them in his hand, steps away from the desk, as before, reading from them as occasion requires. As to the religious or doctrinal character of his sermons, it may be said that the most orthodox would listen to a majority of them with approval."

CXL.

His Pulpit Method, Preparation, etc.

In common with the larger number of the better educated members of the clerical profession, previous to his removal to Chicago Dr. Ryder was a preacher from manuscript, but on going West he adopted what is sometimes erroneously called

the extempore method, but which, in point of fact is often, as it was with him, studied and labored as much as the written discourse.

It may interest the younger men in the ministry to learn his manner of pulpit preparation. He was accustomed to make notes of passing thoughts, and the suggestions of his own mind, or those of others, in conversation, — and he had a rare faculty of absorbing from others what they said, and assimilating and reproducing it in his own way. Many a time we have heard him say, after an interview: "Now I will go home and arrange the sermon I have just caught." He was also accustomed to make references to the books or magazines he was reading, and cut clippings from the journals, and for the time being throw them into a drawer, and at subsequent intervals arrange them in large manila envelopes, topically labelled. On preparing for Sunday, if he had no theme in mind, he would examine his envelopes, and finding one that suited him he would pour out the contents and look them over. The various facts, incidents, and statements would fertilize his thought, and having filled his mind, and started his theme, he had his sermon in substance. Having methodically arranged his ideas, he trusted to the inspiration of the hour to habilitate his

thought in the garb of language. He rarely quoted from others, was original in his mode of treatment and expression, seldom indulged in anything rhetorical, but in a plain, matter-of-fact style and with wonderful simplicity proceeded directly to the point, and aiming straight at the common-sense and better feelings of his hearers, produced the impression on each mind that the speaker was dealing directly and personally with him.

And always beneath all he said was an undertone of deep feeling, on which the sympathies of his hearers were carried. Often playful, he was never trivial. He made it appear whenever he spoke that what he had to say was worth hearing. And rarely did any one listen to him without an uplifting of the spirit, and the conviction that the better life is worth striving for. It was said of one of England's distinguished men, "No man could be as wise as Thurlow looked." Many a man and woman has wished he might be as good as Dr. Ryder seemed, and as his listeners felt he was, when at his best he read the Bible, prayed, or urged home some divine truth or sacred duty.

His manner of preaching gave him great facility and power of expression. He possessed a strength of statement that carried the force of

a logical process. In conventions, platform meetings, and in all public gatherings he was ready to respond to the call to speak, and he attained an eminence in the pulpit perhaps the highest in Chicago — distinguished for its men of ability — during his more than twenty years of active ministry. And in his own denomination, with the exception of that Chrysostom of the American pulpit, E. H. Chapin, D.D., who had no equal, he was one of the four or five of the first rank of pulpit orators in our church during the last fifteen years of his life.

The effect he produced was not merely pleasing, but healthful; it was not ephemeral, but lasting. If one could not always carry away the form of his discourse, rarely did the substance fail to remain with the hearer, who, listening to him with docile spirit, found himself quickened and stimulated to the better life. And there are those whose ears can never again listen to any human speech so impressive as they used to hear from "the voice that is still!" And this may be said to be the effect he produced: his preaching was conducive to character; it was formative, in the true sense edifying, — it built up those who habitually listened to his words. The devoted men and women of St. Paul's Church were not only among the foremost in all that

related to the welfare of the public, but the church had the confidence of the community. If the church was proud of its pastor for his eminent position in public esteem, he could well be thankful that he was surrounded and sustained by so many worthy exponents of the truths he inculcated.

It is doubtful if any other preacher in the city commanded so wide an influence outside his own church. Whenever any great question agitated the public mind, and he was announced to express himself on it, his church was thronged, and his word was weighty in settling public opinion. And the verdict of his congregation, strangers as well as habitual hearers, usually was that his counsel was wise and his conclusions just.

CXLI.

Not a Member of any Secret Order.

Unlike most of his ministerial brethren, and not following the example of his father, who was a Freemason, Dr. Ryder never became a member of any of the secret societies. While he expressed no hostility to them, he never seemed to find time or inclination to become a Freemason, an Odd Fellow, or one of the wearers of regalia which so many find useful and interesting. In his playful way he of-

ten affected to discover attempts at giving "the grip" when shaking hands with his friends. It would tax the most brilliant imagination of those who knew him well to picture him in public wearing an apron, or to see attached to his name the multitudinous suffixes that draw so heavily on the printer's font of capitals when the name of many an otherwise inconspicuous gentleman appears in print.

CXLII.

Indifference to Music and Poetry.

Possibly Dr. Ryder's indifference to music and poetry, and the mere ornamentation of discourse, might be regarded as an unfortunate deficiency. I do not remember to have heard him quote a line of poetry in any public address or private conversation; and he was not moved by what would have been regarded by many as an intellectual treat,—a merely literary essay or "flowery" discourse. Indeed he had little interest in the pulpit essay, or the ornate sermon, in which ornamentation was prominent. He preferred the direct and practical going from the mind and heart of the speaker straight to the heart and mind of the hearer, "as a man talketh to his brother," without dallying by the way for rhetorical posies or

literary decoration. What would be an agreeable treat to many fell on his ear without much effect. He was probably the loser in enjoyment from this lack of appreciation, but it gave increased directness and forcefulness to his oratory, and enabled him to focus his thought more effectually. When aiming at a hearer's mind his was the minie-ball rather than the scattered volley of small shot.

He rarely moved his lips when the congregation sang the songs of Zion, and when he did the sound of his voice was no relation to the tune being sung. He preferred the din of many voices, however crude the result, to the most elaborate efforts of trained vocalists. He would doubtless have sympathized with Dr. Johnson, who, when he manifested no interest in a highly scientific musical performance, was told: "But it is very difficult." "Difficult?" replied old Ursa Major, "would it were impossible!" And it must be conceded that too often in church the religious effect of organ and choir is marred if not ruined by the complicated performances of scientific musicians in their attempts to render the masterpiece of some composer whose name would be on all lips if we could only pronounce it! More than once have we seen him at the close of such a performance — "performance"

is the word — rise, and with unconscious satire exclaim, as though it had not occurred to him that what had just been heard constituted any part of worship: "Let us now praise God by singing the —— hymn." But those who knew him best were sure that he sang with the spirit and the understanding, as truly as though he had joined others in making melody with the lips. No doubt there are those who as really sing unto God in "expressive silence," though lacking the ability to produce vocal melody, as there are dumb poets who never penned a rhyme. It should not be inferred from this that his was a merely practical mind. He was a genuine lover of art; architecture, painting, sculpture filled his mind with delight. He wandered over many lands to gratify his love of the beautiful in art, and gathered many trophies to adorn his home; and though in no sense a mere dilletante, he had the eye to detect and the faculty to enjoy art in all its forms. While he could never have become a poet or a musician, he had no less love of the beautiful; which adorned his rugged nature as the mountain flower decorates and softens the granite cliff.

CXLIII.

His Influence in Debate.

In church conventions, State and general, Dr. Ryder's was always among the most commanding figures, and influential voices. He did not speak often, but always to the purpose. How many times have we listened to earnest debate, the advantage seeming to go this way and that, the decision wavering until perhaps having taken no part previously, he would rise, and seizing the salient issue would so state it that the assemblage would go *en masse* in the direction of his argument. He identified his personality with his statements, and put himself into what he said, so that his words always weighed.

CXLIV.

Respected by Christians of Other Denominations.

Perhaps no minister in our church was ever able to attract the respect and kindly feelings of so many of the people of other churches. No doubt many a one who has occupied our pulpits was as good and true as he, who was regarded by Christians of other names as only the advocate of an erroneous faith, because he lacked the combination of traits that commended Dr. Ryder to

them and won their regard and love. And many another has been "popular" through the cultivation of a disposition to keep conviction in the background, and from a morbid love of popularity. But he had no concealments; was the most outspoken of men; was decided, definite, true as steel to the most positive convictions, but he so transfused his words with the genuine spirit of Christ, and so persuaded men of his possession of that divine spirit, that he melted their hearts and won their love in spite of the erroneous theology they supposed him to accept. It was very common to hear him made an exception of when his co-laborers were condemned, and the most rigid advocates of other forms of faith could find no terms too exalted, during his life and after his death, to express their admiration of him as a minister, a man, and a Christian. They thought his excellence was in spite of his religion; but he would have told them that every impulse of his heart that made him what he was got its inspiration from the form of faith he first heard from the lips of his mother, and whose inculcations he had made the theme of his life-long ministry.

In 1890, at an Odd Fellows' celebration in his native town, an excellent Methodist brother gave a written speech, in the course of which

he spoke of Dr. Ryder as the donor of the lot on which stood the Town Hall, and paid the following compliment to the man and his religion, —

"That great and noble man, — how we love to think of him! But some of you may say, 'He was a Universalist,' and perhaps you may not like him for that; but the fact is, he had so big a heart that it was impossible for him to be anything else. He could not help being a Universalist."

CXLV.

Dr. Ryder's personal appearance was very attractive. Though he was not what is called a handsome man, yet, as one saw "the mind, the music breathing from the face," the first and continual impression was that he was good-looking. He was of medium height, — about five feet nine inches, of average weight for his height, black eyes, black hair that became iron gray in later years, full beard, but no moustache, in manner and movement slow and dignified, but by no means heavy. As he stood before an audience he impressed all with his evident and thorough sincerity. Those listening who knew him were sure there was a man behind every spoken

Personal Appearance.

word, and others felt impressed by the same conviction.

He was always self-poised and self-possessed. No audience, no circumstances ever disturbed his balance, and it was a delight to see him, slowly and without hesitation, with his commanding voice and majestic flow of speech, impress his personality on his audience.

J. S. Cantwell, D.D., who knew him intimately for many years, says: —

"Dr. Ryder had a pleasant dignity of manner that was always attractive. He had that coolness and quietness of speech which came from self-confidence born of right intentions. He conveyed an impression of great power in himself, and his words, in the pulpit and out of it, took added weight and impressiveness from his deep, rich, resonant voice. His strong personality, his deep Christian experience, his noble, sympathetic nature, his love of God and man gave weight to all he said and did."

CXLVI.

Pulpit Manner, Voice, etc.

Dr. Ryder was gifted with a voice that would be a fortune to any public speaker, and especially to a clergyman, for it was preeminently a pulpit voice, persuasive, commanding; and when it became the vehicle of impassioned sentiment, it was of

overwhelming force, carrying all before its impetuous torrent. In ordinary conversation, in a crowd, among strangers, his mere utterance of a common remark would arrest attention. His first words in a public assemblage would instantly produce the hush of expectancy. But it was in prayer that his voice possessed its most fascinating charm. It rolled over a congregation like the sound of an organ. Its solemn and reverberating diapason seemed the soul of devotion, and when his prayer culminated in a climax of exalted worship "it was good to be there." The utterance of the word "Amen," was a revelation of the power of a word, and unfolded a volume of meaning that many a hearer had never suspected the word to contain. If true, as was sometimes said of him, that he had "a genius for saying common things in a most uncommon way," it was no less true that he had the power of expressing the grandest and noblest sentiments with a symmetrical majesty of utterance.

With Dr. Ryder's voice, his dignified demeanor, and serious, solemn, reverential manner perfectly harmonized. Not at all professional or perfunctory, he seemed naturally adjusted to the pulpit, or to the tribune, when weighty themes were being considered. He appeared "to speak as one having authority."

CXLVII.

His Demeanor, Genuineness, etc.

There were those who at a single interview, or on a slight acquaintance, thought Dr. Ryder unapproachable, in consequence of his dignified and somewhat distant manner; but it only required further knowledge of the man to learn that beneath the surface was a genuine sincerity, and that he was full of kindly feelings. He was too much controlled by a sense of inflexible justice to permit himself to withhold what he thought due to every human being, and too just, therefore, to himself to wear a veneering of mere appearance.

Indeed, a juster man one could rarely, if ever, find. However tenderly he might regard another, nothing could induce him to swerve his judgment from what equity required. An enemy, if he had one, might have relied as implicitly on his candor as his best friend. Indeed, this characteristic rendered him a true friend. In certain business relations connected with our publishing interests, and in other transactions, I found that he would deal as uncompromisingly with one he liked as with one who had given him cause of dislike. He would speak as frankly of, and deal even more severely with, the fault of a friend than with the defect of an

enemy. Once he absolutely refused to serve on the Committee of Fellowship, and sit in judgment on an accused minister, because he thought his distrust of the man might prejudice his judgment.

Cautious in his expression of any unfavorable opinion of another, and very careful to conceal his feelings of disapprobation or distrust, he avoided offence where a less reticent man would have caused unnecessary trouble; but when an important occasion demanded, he spoke in tones that were unmistakable.

His dignified mien and positive manner conveyed the impression to some who did not know him well that he was dictatorial, arbitrary, "popish." No opinion could be wider from the truth. He was slow to assert an opinion that would seem to countervail another's ideas; and was averse to giving advice, even when solicited by one who was responsible to the public for his course.

A less dictatorial man, one less inclined to employ his great personal influence, or a kinder associate, more thoughtful and considerate of the rights and feelings of others, was hard to find. He was at the furthest remove from a dictator, or one who desired to control the actions of others.

CXLVIII.

An Ideal Churchman.

Dr. Ryder was an ideal churchman, perhaps in all respects the most representative denominational clergyman in our communion. Far from being a mere ecclesiastic, he was intensely loyal to the church he had chosen. While so broad in his sympathies as to attract the kindly regard of men of all denominations, he was thoroughly devoted to his own church. He was incapable of seeing how it is possible for a man to take upon himself the vows of the ministerial office in any branch of the church of Christ, and refrain from devoting himself loyally to its interests, much less employ his talents and influence in the work of undermining it, or perverting it from its standards and traditions. He was not a Universalist clergyman "for revenue only." Had he at any moment discovered that he could no longer accept the principles on which our denomination was built and has ever stood, not only as to the final destiny of mankind, but as to the authority of the Holy Scriptures as the supreme rule in matters of faith and practice, and the Lordship of Christ, no consideration would have been potent enough to detain him another hour in its fellowship. The ministry of

the Universalist Church has been somewhat recruited from the ministerial ranks of other denominations, and it is not unnatural that any appearance of liberality on the part of a partialist clergyman should be hailed and encouraged by our people. Too often latitudinarianism has been mistaken for progress in Christian truth, and a pervert from partialism has been far from being a convert to Universalism. But, no longer a partialist, it has been too hastily and unwarrantably assumed that he is therefore a Christian Universalist. Too much restrained in his old relations, the reaction on being released carries him as far in one direction from the golden mean as he had been in the other. One extreme is followed by another. He shuns the Scylla of "orthodoxy," falsely so called, only to be wrecked on the Charybdis of "rationalism," also falsely so called. He is hastily styled, and as hastily and no doubt honestly concludes that he is a liberal Christian, but not infrequently it happens that he spells "Liberal" large and "Christian" exceedingly small.

The existence of this tendency on the part of a small portion of our ministry was a source of great anxiety to Dr. Ryder. He felt that it was better to err in the direction of toleration, than even to seem to be disposed to persecute

those who were alienating our church from its "foundation on the prophets and the apostles, Jesus Christ himself being the chief corner stone," and he hoped that the fidelity of our press and literature and leading ministers and most prominent laymen would in time clarify the ministry, and that it would stand as it ever has stood, as a body, for Christianity as a revealed religion. He said, over and over, that our ministry would be far more powerful for good with five hundred devoted, united, Christian men, working as a unit, than with threefold that number frittering away their strength by working at cross purposes. At times his chief anxiety was lest the "rationalistic" tendency, sporadic as it had been, should become epidemic and spread a dry rot through the church he loved. More than once have we heard him lament the existence of "radical" tendencies, and wonder how any one yielding to these tendencies could continue to occupy one of our pulpits. Much as he loved the church with which he was identified, we have often heard him say that, should the time ever come when his denomination should officially recognize such non-Christian views as Universalism, he should no longer be able to remain in its fold. He recognized the right and duty of every

man to give honest expression to his honest thought, but he insisted that he had no right to put his neighbor's label on his own wares, or sail under a flag that he was not trying to uphold. Having identified himself with the Universalist Church, he was always in the truest and best sense of the term, a churchman. Believing that the Universalist Church had a providential mission in the world, and that he was also providentially in its ministry, he felt that he could serve the world best by entire and consecrated fidelity to its interests. Nor was it enough, he thought, to do his utmost in the pulpit and parish in which lay his sphere of labor, but he also felt and honored the call to attend, as far as possible, all convocations of those of like precious faith. Dedications, ordinations, mass meetings, associations, conventions, educational, and publication movements, all found in him a wise, earnest friend. When he drew near the end of life's journey his pen placed on record the grand peroration of the life-long eloquence of his voice, and thus he incorporated in local church, State and general convention, denominational colleges, and publishing house interests, the proofs that he was in all respects a broad, generous, devoted churchman, whose daily song well might be, —

"I love thy church, O God;
Her walls before thee stand
Dear as the apple of thine eye,
And graven on thy hand.

"For her my tears shall fall,
For her my prayers ascend,
To her my toils and cares be given,
Till cares and toils shall end."

To his mind the Church was composed of all believers, and his own branch bore some such relation to the whole as one of our States sustains to the Federal Union.

CXLIX.

Influence of Character.

Much, perhaps most of the good influence of the thoroughly good man flows from the funded character, which he has accumulated through exercising a good spirit and living a good life. When he speaks it is not only the spoken word that tells, but the message is re-enforced by the man and the life behind it. A virtue exhales from his very presence. Good resolutions and better resolves are started in hearts that do not suspect their source, which itself is not conscious of the power it exerts. It is the unconscious influence of a good character. The poet Browning, in

one of his most suggestive poems, "Pippa Passes," illustrates this. A poor Italian girl, a silk weaver, has a holiday. She goes on her outing, to make the most she can of her day of pleasure, but laments that she, a poor silk-weaver, can do no good, has no influence, and yet she scatters her despondency by the happy reflection that "God's in his heaven; all's right with the world." As she goes on her way, singing this refrain, she is heard or seen by those cherishing evil thoughts, or about to plunge into crime; but the sight of her innocent face or the sound of her heavenly voice exorcises the evil disposition, and the mere fact that "Pippa Passes" explains the good influence that touches and elevates and blesses. It was the unconscious influence of a good character. Eloquence without it is mere sound. Prayer in its absence is a blank cartridge, that begins and ends in noise. With it in a minister, his language carries tenfold weight, and wherever he goes he is a benediction. It always seemed to the author of this memorial that, strong, able, eloquent as Dr. Ryder was, the chief source of his power in the world resided in that unconscious influence that emanated from a personality, unconsciously exerted, and unconsciously recognized by all with whom he came in contact.

CL.

Few clergyman in his denomination more thoroughly preached Christ. Some preachers in the "liberal" church present our Lord as a mere example, a good man, perhaps the best of whom we have a record, whose traits are worthy of all imitation, but who reached his excellence by the natural exercise and development of his native powers and qualities. Possessing, possibly, a rare genius for religion, as Shakspeare for dramatic composition, Da Vinci for painting, Giotto for architecture, he achieved his excellence and became what he was, and all he was, of himself. He was a great and good, but merely natural man, — a perfect specimen of human nature at its best. With such views Dr. Ryder had no sympathy. His habitual language, when refering to our Saviour, was, "our Lord." He regarded him as miraculously born and endowed, and supernaturally gifted and aided. He was the "Sent of God," the Messiah. He pre-existed with the Father before his advent to earth, and laid aside a superhuman dignity and glory that he might come to earth on his mission of love. He interpreted literally such passages as: "He took upon himself the form of a servant," and

He Preached Christ.

taught that he voluntarily assumed the human estate, that he might execute the mission confided to him by the Father.

While therefore he was in the truest and highest sense a Unitarian, in regarding the Son as subordinate to the Father, he shrank from the name as involving in the average mind those degraded views of Christ that make him only an extraordinary historical personage, if indeed he is not a mythical creation of some dreamer.

Of the many good men I have known, he as much as any one in public and private seemed filled with devout aspirations to conform his life to the pattern set by the Divine Model. Not only his prayers, his sermons, his public addresses, but his private conversations, his confidential moods seemed to embody the poet's thought, —

"Thou, O Elder Brother, who
In thy flesh our trials knew,
Thou who hast been touched by these
Our most sad infirmities, —
Make my mortal dreams come true,
With the work I fain would do;
Clothe with life the weak intent;
Let me be the thing I meant, —
Out of self to love be led,
And to heaven acclimated,
Until all things sweet and good
Seem my natural habitude."

CLI.

In harmony with these teachings were his views concerning the Atonement. He rejected all thought of the substitutional character of the sacrifice of the Christ, and yet insisted and dwelt upon the fact of its truly vicarious character. The sufferings of the Christ were vicarious as are the mother's for her beloved child, for whom and with whom she suffers. The Christ died for man, — not in his stead, but in his behalf; not to prevent man from suffering, but to teach him the lesson of self-sacrifice. In this thought the Christ was truly human, and yet more than human. His birth, life, deeds, character were preternatural. Perhaps the language of the poet expresses his thought: —

On the Atonement.

> "Thou seemest human and divine,
> The highest, holiest manhood, thou;
> Our wills are ours we know not how,
> Our wills are ours to make them thine."

The Christology of Dr. Ryder was substantially identical with that of the late E. H. Chapin, D. D.

During the last year or two of his life Dr. Ryder had contemplated an elaborate work on the Atonement, and had made considerable progress in its preparation. He had given the writer of this volume an outline of his plan, and had shown him the manuscript of that portion relating to the Old Testament. A few weeks before his last illness we went together to consult a type-writer in reference to copying his manuscript, and arranged to place in her hands the finished sections; but he never executed his intentions, nor could his manuscript be found. It will be a matter of poignant regret that this work was not finished, for it would have been a valuable contribution to our church literature. His literary taste was very fastidious, and he exacted much of himself. He wrote and re-wrote, revised and re-revised, when designing publication, so that such a work as he contemplated, a massive volume, would not only have been his matured utterance on the great theme of themes, but with ample leisure at his command, and every facility for prosecuting the congenial labor had his life been spared, he would have bequeathed a precious legacy of thought to his church and the world.

He had communicated to Mr. Charles Caverly, agent of the Publishing House, his purpose of

causing the results of his deepest and best thinking to be put into as handsome a volume as the printer's and binder's arts could make, and then presenting the volume and the copyright to the Publishing House.

CLII.

Sermon on the Atonement.

Dr. Ryder preached an expository sermon on the Atonement, Nov. 28th, 1875. He began by saying that Christ did not die for man as other men have died for their fellow-men. In him the Divine and human were united as in no other.

"He died to save sinners, for actual sinners, not for sin imputed to mankind in consequence of the sin of Adam, but for actual sinners. He did not die a substitutional death, but to lead men away from sin to holiness. He saves sinners by helping and leading them into right ways of living and being. His dying makes man no less a sinner. The value of his death is in that for which it stands. It so presents the Divine character and the value of goodness as to win the willing obedience of the soul. . . .

"In all this discussion about the efficacy of the death of Christ, we are apt to place too much stress upon the relation of that death to eternity, rather than upon its

relation to time. The eternity side of the question is most important. I consider it a fearful thing to pass out of this life in rebellion to God, unreconciled to his holy purposes of grace, and an enemy to humankind. I warn you to take no such risk upon yourselves; and I entreat you without a single honr's delay to open your heart to the influences of Divine mercy, and make diligent exertion to be born of the spirit. But when I say this it ought to occur to you that there is no better way to be prepared for eternity than to do your duty in time. Hence you will find, if you leave the creeds, and study the life of Christ as the Gospels present it, that he said but little about eternity, or about preparation for death, or on any kindred topic. His appeal is to the life that now is: 'Be ye reconciled to God,'— now. Everywhere the emphasis is on now. That is where the Beatitudes put it; that is where the Sermon on the Mount and the precepts and parables alike put it, the eternal now. To make death glorious, make life illustrious. The best preparation for a pure life to-morrow is a pure life to-day."

The centre of his theological system, the foundation of his religious life, the chief impulse to his conduct, the theme of his meditation was Christ. And his Christ was no elusive, unsubstantial "Christ spirit" merely, — not a mythical invention; not the product of some enthusiastic dreamer's vagaries; not a subjective creation of his own, that might or might not have had the actual life of a real personage for

its foundation; but his firm faith in the New Testament records rendered the Christ of the Gospels an actual life, lived out among men for three and thirty years; his spirit the real manifestation of a human heart; himself an historical being whose history is given in Holy Scripture. Fond of speculation, indulging in theological or metaphysical meditation, reverencing the sainted names of antiquity, he returned from all excursions to the one "name above every other name," and there reposed in serene confidence and unfaltering trust.

CLIII.

The Name Universalism Vindicated.

The admirable courage and conspicuous frankness with which Dr. Ryder stood for the minutest particular of his church and faith are illustrated in his position in reference to the distinctive name of his denomination. There are multitudes who accept the grand doctrines for which it stands, but shrink from the name they have been taught to despise. They "believe in universal salvation, but are not Universalists," they say. The truth is, "Universalism" is not only "the name that is above every other name" by which Christian sects are designated, but no other sect wears

a name that gives any hint of its view of God's moral government. This fact Dr. Ryder eloquently states in this extract from one of his discourses: —

"It is the only denominational name that stands for any leading quality of the Divine government.

"It is the only denominational name that indicates what the result of the Divine government will be.

"Extraordinary as this statement may seem to you, one has but to enumerate the names of the several Protestant sects to discover that it is strictly true. Presbyterians, — so-called on account of a form of government known as the Presbytery; Congregationalists,— governed by congregations, and not by a Presbytery; Episcopal, — governed by bishops; Baptists,— on account of peculiar ideas about baptism; Methodists, — method in government, and in personal life; Unitarians, — belief in the Divine Unity. And thus on through all the Protestant sects; and when we come to the so-called "Catholic" church, the fact is the same, for "catholic" is the equivalent of universal, and this is affirmed of the membership of the church, and not of the result of the spiritual reign of Christ. The only name of any Christian sect that does that is Universalism.

"It will impress you, I think, as very extraordinary, since all Christians recognize the moral government of God, and have much to say in relation to it, that there is only one branch of the entire Christian household which bears a name that indicates anything either

as to the nature or conclusion of that government. What is the explanation of this? — for a fact so peculiar must be explicable. Possibly the answer may be found in one or both of the following reasons: —

"1. The result of the moral government of God as contemplated by Universalists, is the only one that any part of the church would like to perpetuate by a name. 'Electionists' or 'Reprobationists' does not sound well, neither does 'Partialists.' If one must accept the belief covered by either of these names, he would rather not be designated by his faith in that name. And certainly in that respect we shall not question his good sense.

"2. The other reason to which we have alluded is, that most of the sects of modern times have been substantially agreed in what they regard as the essentials of faith, divergencies being upon other topics than those involving the substitutional theory of redemption. It is simply a fact that the early Protestant sects were merely new grafts in the old papal tree; the leaf, and in some respects the fruit, was different, but the sap of the tree in both trunk and branches was all the same.

"But the peculiarity we mention with reference to our denominational name is hardly more remarkable than the fitness of this name to interpret the entire system of Gospel truth,— to represent the unfolding of the purposes of God as illustrated in history, and to express all that is good and great in human life and endeavor. In confirmation of these statements we instance these characteristics of this name: —

"1. Universalism is a system of religious thought, and not simply, as some would make it appear, the dogma of the world's salvation. The following concise definition of Universalism is worthy of preservation. So far as I know, it appeared originally in the Rhode Island catechism, and is here recommended as a convenient formula for Sunday-schools and families: —

"'What is Universalism?

"'It is a belief in one God, the Creator of all things and the Father of mankind; in Jesus Christ, his Son, who is the true Teacher, Example, and Saviour of men; in the Holy Spirit, the Comforter; in the certainty of retribution, the forgiveness of sins, the resurrection of all men from the dead, and their final holiness and happiness in the immortal life.'

"2. The second feature in this name which I notice, is what may be called the largeness of it, since it includes the whole brotherhood of humanity; bond and free, Jew and Gentile, Pagan and Christian, are all alike enfolded within its care, for they all alike are children of God, and included within his purposes of grace. For them all Christ died, for them all he rose from the dead, for them all the gates of opportunity are opened, and for each on Calvary was there given an assurance of pardoning love.

"3. The third characteristic we mention is the need of this name to express the wider thought which Christianity has awakened.

"Those of you who are familiar with Uhlhorn's 'Conflict of Christianity with Heathenism' will read-

ily comprehend what I mean by this statement; for he frequently employs the word in this popular sense, and entirely apart from all theological questions. All religions before Christianity were largely local. All legislation, all hopes and purposes, however ennobling and useful, were for classes and for nations as such. I quote these sentences from Uhlhorn's first chapter: — 'The Old World was not able to produce from itself a Christian Universalism. The result of that great process of comminution which was wrought out in the vast Roman Empire was only uniformity, not true unity. True unity presupposes diversity. It is a comprehension of the manifold under a higher principle of organization. Antiquity went beyond itself, and reached out its hands to the new epoch. Itself passing out from the ancient narrowness into a world-wide breadth of thought and life, the Old World became capable of accepting the universalism of Christianity. . . . When, instead of a dead deity, was preached the living God, Maker of heaven and earth, the Father of our Lord Jesus Christ, then for the first time humanity was able to advance from the abstract cosmopolitanism into the true universalism which rules the Christian age.'

"4. But this name contemplates a result for which all good people pray; and the better we become, and the less selfish we are, the more do we desire that it may be true. As the race advances the heart widens its embrace, and nothing less than the true universalism of Christianity can possibly satisfy the pleadings of the soul. And if this be true of the present condi-

tion of society, what may be expected of those future ages when the nations shall have beaten 'their swords into plowshares and their spears into pruning-hooks,' and the brotherhood of the race shall have become fully realized?

"5. Finally, what name but this is adequate to express the nature and purposes of the God of the New Testament? If the religion of his Son has thus broken down the walls of partition between nations and peoples, and is fast uniting the entire race by the bond of brotherhood, what name less comprehensive than this of Universalism can be applied to the work of his hands in nature, or to the purposes of his grace in Christ?

"Seeing, then, how excellent is this name which designates us as a church, and how suitable it is to express the more rational and catholic phases of religious thought, it becomes us diligently to consider what further remains to be done to commend that name and the doctrines for which it stands more fully to the favor of the religious world."

CLIV.

His Domestic Relations. — Mrs Ryder.

Dr. Ryder's domestic relations were of the most congenial character. The companion of his life was a most faithful and devoted wife and mother, and a woman of rare worth and excellence. She belonged to that company of noble women that

has produced a multitude deserving the wreath of sainthood, — ministers' wives. Often the most successful minister has owed a large part of his prosperity to his wife, whose advice, criticisms, and tact have so modified and supplemented his efforts as to achieve a success that otherwise would not have resulted from his labors.

Mrs. Ryder was not only a faithful helpmeet, — one "who looked well to the ways of her household," and who in all respects co-operated with her husband, — but a rare endowment of womanly tact and common sense rendered her judgment trustworthy. Her advice was constantly sought, though her husband was one who needed counsel less than most men; and those who knew him well cannot fail to remember how frequently he quoted her, and in the most respectful manner corroborated his decision by referring to her opinion. Reticent, not at all demonstrative, wonderfully discreet, kindly and careful in her reference to others, averse to occupying any official position, she was the accepted adviser and helper of the one she revered and honored, and in whose successes she had great pride. And she conscientiously strove to be the friend of all, and the promoter of every enterprise and instrumentality in which the church was interested, or that aimed at the general

good. She was a great aid to her husband during almost forty-five years of companionship, and the one cloud that began to darken his sky during the last year of his life was her somewhat impaired health, to which he frequently alluded with great solicitude. How little either of them, or any one who knew them, could foresee that the robust man would be the first to go, and that she would remain to mourn his loss for two years and eleven months.

A characteristic expression of his constant feeling is found in a letter written to Mr. James H. Swan, in Europe, under date of July 19, 1886 : —

> " I am also very thankful that Mrs. Ryder remains so well, and seems to enjoy the days as they go by. Our home is very dear to us both. I pray that the day may be long delayed when either of us will be compelled to tread the path of life without the helpful companionship of the other."

Engaged to his life-long companion at seventeen, and married at twenty-one, the wisdom of years of experience justified the early choice. In a speech at the dedication of the town hall in his native place, Dr. Ryder said, " I should choose her out of all the women in the world if I had my life to live over again." And Mr.

James H. Swan, who saw the home-life of the manse, says, —

"One of the bright sides of our brother's character was his home life; the model husband and father was always the gallant lover. That which is supposed to throw over the young married life its lustre and glamour was ever suggested in the family life, beneath the roof that gave shelter to him and his. Often have I marked that tender solicitude with which he noted symptoms favorable or otherwise, as to the health of the one who seemed more and more a necessity to him. The kindly tenderness and anxiety, supposed to be the special possession of the youthful husband, were always evident with him, and more and more so, even, as the years went on."

After the departure from New England had been determined upon, in 1860, the "Trumpet" said, —

"Br. Ryder was singularly fortunate in the choice of a wife. Mrs. R. (let us say to her western sisters, among whom she is to reside) has been deeply respected in New England. We are all deeply sorry to part with her. Her counsel, her generosity, her good taste, her peace-diffusing life will linger long in our memory. One bright little daughter crowns their union. May the protection of the Lord be round about them."

The announcement given by the editor of the

"Trumpet" concerning the young wife was fulfilled in all her later years.

At the time of her husband's death Mrs. Ryder was already feeble, and the effect of her bereavement was much dreaded by her friends; but, though no immediate illness followed, she grew gradually weaker, and her continual theme was the desire to be with "William," whose companionship she was sure of enjoying whenever the inevitable end should come. The event came at last; Feb. 8, 1891, she quietly and peacefully sank to rest.

The estimate in which she was held by the church is shown in a memorial unanimously adopted at a meeting of the church, Feb. 28, 1891.

The memorial says, —

"Mrs. Ryder will live in the memory of this church as a woman loyal and true in all the relations of life, the faithful, helpful wife, always in sympathy with the work of her noble husband, ever at his side with words of wise counsel and honest encouragement, the true and tender mother, the discreet and prudent friend and neighbor, the consistent Christian disciple. Our sympathies are with those who, nearest her, most deeply mourn her absence from them."

CLV.

Mrs. J. H. Swan's Memorial.

On Friday, March 6, 1891, Mrs. James H. Swan, from a committee appointed for the purpose, read a choice tribute to her memory, which was adopted as the sentiment of the Ladies' Aid Society. In the paper these words occur:—

"We who remember Mrs. Ryder in the mid-summer of her beautiful life think of her as a woman of rare qualities of mind and heart; as ever willing to listen to a tale of sorrow or suffering, and to give, from out of her own tender spirit, sweet sympathy to the stricken one, who always left her presence the happier, feeling that she had been with one who felt another's woe, and made it hers. A rare and precious gift! She was always constant and faithful in her place at the mid-week meetings, the Ladies' Aid Society, and the Sunday services, giving, both by precept and example, testimony to the value of these and kindred gatherings in the service of our Master. A true, tender, thoughtful woman, 'the heart of her husband did safely trust in her.'"

The quaint old epitaph found on an English tombstone, may well be applied to her:—

"In heart a Lydia, and in tongue a Hannah,
In zeal a Ruth, in wedlock a Susanna;
Prudently simple, providently wary,
To the world a Martha, and to heaven a Mary."

Mrs. Ryder's last days were brightened by the presence of her daughter's two children, Ryderia and John French, and she had a strong stay and support, and an invaluable companion and comforter in her daughter and only child, Mrs. Caroline C. Morrill. Her presence was an absolute and constant necessity to the invalid, whose every want and wish she devoted her days and nights to gratify. Possessing many of her father's characteristics, she was forced to become the head of the house, and managed its practical matters with skill and judgment, while she tenderly soothed the closing days of the invalid, who could bear to lean on no other human arm than that of the beloved daughter, who within four brief years has been bereaved of husband, father, and mother.

CLVI.

What Universalism can do for a Man.

One impressive lesson of this grand and noble life should not be overlooked. It is an illustration of what Universalism will do for the heart and the character if without ever knowing the influence of any other doctrine the entire being is submitted to and obeys its sway. Many of our people and many of our ministers have been converted

from partialistic forms of faith, and have regarded the new religion as a "pearl of great price," to purchase which one might well "sell all that he had." When such have shown great zeal and fine Christian character, it has sometimes been said, "Ah, yes; but this man's tendencies were all shaped by other forms of faith that gave him his impetus, and by a sort of unconscious moral cerebration he is devoting to Universalism the fervor acquired in another church." And while such men, heretofore constituting a large proportion of our ministry have been obliged to say, "With a great price obtained I this freedom," here is a man who could say, "But I was born free." He was an hereditary Universalist. He inhaled its spirit in the atmosphere of his home in his earliest years. He heard its teachings and saw them illustrated in the sterling qualities of his father, in the saintly graces of his mother, and recognized their good effects in his native town, where they early took deep root. And when on Sunday he went to the village church and heard the earnest words of the early apostles of our doctrines who first proclaimed the faith, then "everywhere spoken against," in the place of his birth, his nature absorbed the spirit of the Gospel of Universal Grace; and impelled

by its divine stimulus he laid aside all secular ambitions, and deliberately chose what must have seemed to him a life of poorly requited toil.

May we not here challenge the attention of the world to what Universalism will do for one who from earliest youth, uncontaminated by lower considerations, surrenders his entire nature to its control, and allows it to shape and guide his thought and life? An ambitious boy, conscious of power, a lover of money for what it can do of good in the world, with a genius for business, and who proves that he has the qualities that produce the merchant prince, quietly lays by the ambitions that thirsted for worldly success, and elects the humble vocation of proclaiming the most despised of all the forms of Christian faith; and after nearly forty years of devotedness to its advocacy, and more than a half-century of illustrating its principles in his own life and character, he leaves this world at the ripe age of sixty-six, — the acclamations of all who knew him, including those who reject the doctrines that made him what he was, pronouncing him one of the noblest and best men of his times. And he demonstrates his sincerity, and pays the highest possible tribute to his church, by be-

stowing a princely share of his fortune to speak and work for that faith, in his behalf, after he shall have left the earth. He was indeed a splendid specimen of concrete Universalism. Such a life is a permanent exhortation to those who accept the doctrines that operated in him, unhindered and unrefracted, to submit themselves to their control, as he did, if they would be at their best and do their best. While any one who has perceived their beauty must know something of their power by blessed experience, yet it can be seen in the example of such a man, who more than most illustrated their influence by living them out, what they will do where they are fairly exemplified, and where they are fully incarnated.

The reason why so many nominal believers in the Gospel of Universal Grace are not zealous, constant, intense, "in season and out of season," in religious effort, is because they are merely nominal; the reason why those who partially recognize its divine principles are no more active in their behalf is because they do but partially recognize them. In proportion as men and women perceive the worth of the form of faith Dr. Ryder held, and surrender to its control, and follow its leadings implicitly, as did he, in just that ratio do their lives become noble in what-

ever sphere they move. Experimentally realize God's universal and unending love, and the entire success of his plans in the final blessedness of all moral beings, — really experience those truths in the heart (for "it is with the heart man believes unto righteousness"), — and the best affections will be drawn out toward him, and the anxious inquiry will perpetually be, "What can I do to be a co-worker with God?" While those who accept the doctrines as merely intellectual perceptions will not have their hearts thoroughly affected, or their lives fully shaped by them, and while those who but partially appreciate them can only be partially influenced, it remains for those noble souls in which the precious seed finds congenial soil, and who yield themselves to its control, to be moved to a devotional spirit and a practical life such as no other motives can produce. Such lives not only show us the legitimate fruit of this faith, but they also show us how all lives might be blessed if as obedient to its behests as were they. When testing the influence of this religion, therefore, it is not fair to cite the half-hearted, inconsistent professor, but the appeal should be made to one like the subject of this memoir, who was not only a professor of its doctrines, but their consistent and faithful dis-

ciple. When asked, therefore, "What can, what will Universalism do for a man if it can have an unhindered opportunity to mould and make him from youth to age, from the cradle to the grave?" we can point with grateful hearts for such a life to WILLIAM HENRY RYDER, who knew no other form of faith, who was born, grew up, lived, and died in its blessed atmosphere, who was entirely faithful to its behests, and so who ranks among the

> "Thrice blest, whose lives are faithful prayers;
> Whose loves in higher love endure.
> What souls possess themselves so pure?
> Or where is blessedness like theirs?"

CLVII.

The author of this volume had intended to present to his readers several of Dr. Ryder's discourses. Strict justice to his memory would almost seem to demand this. But his theme has beguiled him to the very verge of the space to which he had limited himself, and he is admonished to lay down his pen. As he does this he feels compelled to ask his beloved friend to speak for himself in one of his own characteristic discourses. Perhaps the one selected is as favor-

A Characteristic Discourse by Dr. Ryder.

able a specimen of his literary style, method of treatment, and general spirit and manner, as can be given. It is entitled —

The Strength and Weakness of Universalism.

Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are in earth; even in him. — Eph. i. 9–10.

The foundation principle of Universalism is the parental character of God.

In whatever light his nature and government may be regarded, he is the Father and Friend. No attribute or quality of his being overshadows this essential characteristic. God is just; but he is a good God who is just. God punishes; but he is a Father who administers the punishment. He controls the universe; but that control is regulated by infinite love. God is, therefore, we assume, thoroughly and absolutely good, — all things in heaven, earth, hell, all things new, all things from the beginning and to the end, being under the control of not only a wise, but a merciful purpose. "God is love."

The second leading doctrine of Universalism is that Christ lived and died to lead man to himself and to God. No greater good can be bestowed upon man than to lead him to himself and to God. By nature man is as the Creator intended him to be. He possesses within himself all the elements needful to perfected manhood. But these elements need control

and guidance. The grace of God in Christ furnishes the required help. It keeps man true to his own nature, or, if he wanders, leads him back to himself. But the mission of Christ includes not simply man's reconciliation to himself, but man's reconciliation to God. The death of Christ is not an offering to God, but a pledge to man. It was not intended as a propitiatory sacrifice, but as an expression of the Divine mercy. Christ did not die to reconcile God to man, but man to God. The Divine disposition has never been other than good. Man was and is the offender. He had broken the law written by the finger of God in the human soul, and needed guidance and forgiveness; that guidance and forgiveness we believe we find in Christ.

Proceeding from these and other positions, we have the conclusion of the ultimate restoration of all human souls. For Universalism is not simply the dogma of the final salvation of all, but a system of doctrines of which this happy consummation is the result. If God is absolutely good, and absolutely sovereign of the universe as well as good, and if Christ did die thus to pledge the Divine mercy, then it seems to us that evil as a fixed result is an impossibility in the government of God, and that, consequently, some day in the "fulness of times," the "mystery" of which our text speaks will be fully explained by the ingathering of all things in him.

In a word, Universalism believes in God, the Father Almighty, Maker of heaven and earth. There is no God but God. Whatever there is in his universe is

here by his permission and is under his control. Evil is temporary, — a perversion of the right, rooted in nothing that is eternal. Right proceeds from God, is his will expressed in law and in human consciousness. Evil then, is not endless; for in that case God would perpetuate the very condition against which the forces of his nature are arrayed. Leave man in the grave, whither death carries him, and the problem of the perpetuity of evil is solved; but awaken him out of that sleep, and clothe him anew, and then take from him all moral choice, — thus fixing him in alienation from God,— and sin does indeed become endless. But before such a conception of God is admissible, we must cease to think of him as the loving Father, and of the fulness of his mercy in the Saviour.

This hope that thus rests in the omnipotence and compassion of God we believe to be authorized by the teaching of Christ. The spirit of the Sermon on the Mount justifies our conception of the goodness of God. Whoever starts in his investigation of the teaching of the New Testament from this point, and moves carefully forward toward the Epistles, will hardly fail in the conclusion that, whatever may be the perplexities of some of the Pauline Epistles, the testimony of Christ stands for the Fatherhood of God, and that there is no limit to his forgiving mercy.

These words of the Master are to us words of comfort: "All that the Father giveth me shall come to me; and he that cometh to me I will in no wise cast out. For I came down from heaven not to do mine own will, but the will of him that sent me. And this

is the will of him that sent me: that of all which he hath given me I should lose nothing, but raise it up again at the last day." (John vi. 37, 38, 39.) The parable of the lost sheep is to the same effect, — gone astray, but found and brought back. So is also the parable of the piece of silver, — lost, but found. In the parable of the prodigal son, the wanderer comes back to his father's house, and is made welcome in the home he had forsaken. And finally, since the world began, has there ever been a more touching picture of tenderness and forgiveness than that presented by the scene of our Lord's crucifixion? Truly, he "died like a God;" and in that significant and wonderful event, the most august human history has known, we behold the love of God, which passeth all understanding. In Christ the Father's hand beckons, and in him the infinite compassion speaks, — "God was in Christ reconciling the world unto himself."

This interpretation of the Christian religion, which is termed Universalism is, in one respect, comparatively new; in another, it is as old as the word of God. The most conspicuous advocates of what is called orthodox doctrine are Tertullian, in the second century, Augustine, in the fourth, and John Calvin, in the sixteenth. The views of these men have colored and fashioned the faith of the largest part of the historic Church in all the latter centuries. But it is a great error to suppose that the doctrines of Tertullian were the generally accepted belief of the early Christian Church. Those who wish to examine this subject critically can find the leading facts in "The Ancient

History of Universalism," by the late Reverend Dr. Ballou, first president of Tufts College. In aid of our present purpose, I call your attention to the following statements. Among the great theological writers of the second and third and fourth centuries are prominently included Origen, and Theodore of Mopsuestia. Who were these great men? What were their personal characteristics, and what did they teach? Concerning Origen, Mosheim, the Church historian, says: —

"Origen possessed every excellence that can adorn the Christian character: uncommon piety from his very childhoood; astonishing devotedness to that most holy religion which he professed; and elevation of soul which placed him above all ordinary desires or fears; the purest trust in the Lord Jesus, for whose sake, when he was old and oppressed with ills of every kind, he patiently and perseveringly endured the severest sufferings.

"Certainly, if any man deserves to stand first in the catalogue of saints and martyrs, and to be annually held up as an example to Christians, this is the man; for, except the Apostles of Jesus Christ and their companions, I know of no one, among all those enrolled and honored as saints, who excelled him in virtue and holiness."

Of this same saintly leader in the infant history of the Church, Dr. Edward Beecher, in his critical and scholarly discussion of the "History of the Doctrine of Future Retribution," says: —

"Two great facts stand out on the page of ecclesiastical history. One, that the first system of Christian the-

ology was composed and issued by Origen in the year 230 after Christ, of which a fundamental element was the doctrine of the universal restoration of all fallen beings to their original holiness and union with God. The second is, that after the lapse of a little more than three centuries — in the year 544 — this doctrine was, for the first time, condemned and anathematized as heretical. This was done, not in the general council, but in a local council called by the Patriarch Mennos, at Constantinople, by the order of Justinian.

"During all this long interval the opinions of Origen and his various writings were an element of power in the whole Christian world. For a long time he stood high as the greatest luminary of the Christian world. He gave an impulse to the leading spirits of subsequent ages, and was honored by them as their greatest benefactor. At last, after his scholars were dead, in the remote age of Justinian he was anathematized as a heretic of the worst kind. The same was also done with respect to Theodore of Mopsuestia, of the Antiochian school, who held the doctrine of universal restoration on a different basis. This, too, was done long after he was dead, — in the year 553."

And who was Theodore of Mopsuestia? Let Dorner, a distinguished evangelical scholar of Germany, answer: —

"Theodore of Mopsuestia was the crown and climax of the school of Antioch. The compass of his learning, his acuteness, and, as we must suppose also, the force of his personal character, conjoined with his labors through many years as a teacher both of churches and of young

and talented disciples, and as a prolific writer, gained for him the title of Magister Orientis. He labored on inter ruptedly till his death, in the year 427, and was regarded with an appreciation the more widely extended as he was the first Oriental theologian of his time."

This historic survey presents prominently these three important facts: (1) That Origen is the father of Biblical criticism and exegesis in Christendom, and as such is the recognized author of the first system of Christian theology of which the Church has any knowledge; (2) that a fundamental and essential element of this creed thus issued by Origen in A. D. 230 was the doctrine of universal restoration; (3) that this doctrine remained unchanged notwithstanding the prominence of its presentation, and was regarded as orthodox for some three hundred years. Remember, I am speaking now of the first system of Christian doctrine of which the church has any knowledge, and hence that which comes nearest to the age of the apostles, and to the Bible itself. But there is one other fact which sheds much light upon the faith of the early church.

In the age of Origen, and later, there were six theological schools in the Church at large. Of these six schools one, and only one, was decidedly and earnestly in favor of the doctrine of future eternal punishment, one was in favor of the annihilation of the wicked, two were in favor of the doctrine of universal restoration on the principles of Origen, and two in favor of universal restoration on the principles of Theodore of Mopsuestia. It appears, therefore, that of

the six theological schools in existence in the church at large in the days of Origen, and later, four taught the doctrine of the final restoration of all human souls.[1]

But the Roman Empire is dismembered, and the dark ages come on. Literature, art, and the humanities of life fall generally into disregard. The half-civilized hordes from the North and East that have swept broadly over Europe, deprave the popular sympathy. The Romish Church is lifted into power, and a great ecclesiasticism fills the land, constructed on the basis of monarchical power; the church holds over its membership almost absolute sway; man, as man, is of little worth. The babe in its innocence that Christ took in his arms and made the type of the kingdom of God, is far from the symbol of the paganized church that so largely covers the land and controls the consciences of the people. God the Father is transformed into God the inexorable judge, and uncounted millions and whole races of people are consigned to a burning hell with as little concern,

[1] A very important fact, almost vital to the history of opinion on human destiny, should be recorded in connection with this statement, whenever made, — the fact that in the time of Origen there were six schools, four of which were Universalistic in their theology. This was first brought to modern notice by Dr. Edward Beecher, in his work on Retribution (page 189). But subsequently he states (page 219) that the first two were not theological schools at all, but mere "schools of thought." One of them — in North Africa — taught endless punishment, and the other, which was in Western Asia Minor, the annihilation of the wicked. In point of fact, the only theological schools in all Christendom at that time inculcated Universal Salvation. Of these, one was in Alexandria, Egypt; one in Cæsarea, Palestine; and the other two in Antioch and Edessa, Syria. — AUTHOR.

seemingly, as one would cast so many kernels of sand into the sea. But no sooner do we touch the boundaries of the sixteenth century — that wonderful era of mental emancipation — than those humane ideas of God, so long hid from popular view in the closed Bible, rise before our sight. Better conceptions of the government of God at once find defenders, and especially in Germany; many books are soon after written to defend them. Still, of the popular religion, even under Protestant sway, John Calvin and his institutes are the prevalent type.

Of the course of religious thought in this country during the past thirty years, so far as it bears upon this question of man's final doom, I may assume to have some knowledge. When I began my ministry Universalists stood alone in America in the advocacy of the final redemption of the world.

Then the Unitarians, as a body, took no definite position upon this doctrine of the world's salvation, though they did plead eloquently for the parental character of God and the natural worth of man, and among those who rendered efficient service in these particulars may be prominently mentioned William Ellery Channing.

But what is the condition of the religious world to-day? In one respect we stand alone, since we are the only sect that in its creed asserts the doctrine of the salvation of all. And yet what a change! Then, here and there a pulpit, and here and there a believer, advocating the doctrine once delivered to the saints; now we have an army of helpers. Then we were

taunted on the right hand and on the left with the question, "How is it that you know all these things so well? If the Bible teaches the doctrine of the ultimate redemption of all, if the Bible teaches this doctrine that you assert, how is it that the wise men of the last five hundred or a thousand years have not found it out?" What were the doctrines that we rejected? I name some of the most prominent: the total depravity of man at birth; the transmitted guilt from Adam through all his posterity; that Christ died to mitigate the Divine displeasure; the doctrine of a personal devil, and a burning hell for the wicked; the damnation of the heathen for rejecting a Saviour of whom they had never heard, etc. Will you tell me, my brethren, which one of these positions we have been called upon to abandon? Will you tell me which one of these positions has not gained strength steadily during the last thirty years? Why, there has been of late a perfect landslide into Universalism. Had I been told in the beginning of my ministry that there would be, within thirty years such an upheaval in religious thought, and so general a vindication of our theological positions, I could not have believed the statement for my joy.

Many of you have read the recent utterances of the new Canon of Westminster. Allow me renewedly to call your attention to this passage from one of his sermons recently delivered in Westminster Abbey: —

"If this awful doctrine had to be decided by texts, then the original language must be appealed to and interpreted in its proper and historical significance. Where

would be the popular teachings about hell if we calmly and deliberately erased from our English Bibles the three words 'damnation,' 'hell,' and 'everlasting'? Yet, I say, unhesitatingly — I say, claiming the fullest right to speak with the authority of knowledge — I say, with the calmest and most unflinching sense of responsibility — I say, standing here, in the sight of God and my Saviour, and, it may be, of the angels and the spirits of the dead, that not one of those words ought to stand any longer in the English Bible; and that being, in our present acceptation of them, simply mistranslations, they most unquestionably will not stand in the revised version of the Bible, if the revisers have understood their duty."

I learn by the public press that sentiments almost as remarkable have been lately uttered in several New England pulpits, by distinguished preachers. We read that ordaining councils are called; that the candidates deny the endlessness of punishment, and the doctrines of transmitted guilt and imputed righteousness, but are nevertheless voted ordination and set in places of power in the Church, and that distinguished representative men by their votes indorse this action.

But we need not go so far away from home to hear strong and significant utterances in denial of the old theology. Two of the recognized leading clergymen of our city (Reverend Drs. David Swing and H. W. Thomas), neither of the so-called Liberal branch of the Christian Church, since the first preaching of this sermon, two weeks ago, have virtually added their names to the rapidly enlarging list of those who deny the eternity of misery for any human soul. It is true

their positions are rather those of denial than faith, of doubt than belief; but the tendency of their thought is clear and hopeful. Truly a great change has taken place in popular thought on these momentous questions of the future life of the soul, whereat we have occasion to rejoice.

But, in announcing my subject, I speak of the weakness of Universalism. What do I mean by that? I mean, by the weakness of Universalism, Universalism as some people state it, and seem to understand it. The strongest objection to Universalism that I know of may be stated in these words: that it places so much emphasis on the sovereignty of God and the Fatherly good-will as practically to lift from the minds of those who accept it that deep sense of personal responsibility which it is important for each one to feel.

If this criticism upon the moral influence of Universalism fairly represented it, and I could be brought to see that it really puts the case as it is, it would not take me long to decide whether I should continue to be its public advocate. Because I think I know, as I interpret my own life and that of those about me, that man needs to realize his union with God, — to feel his dependence upon him, and responsibility to him. God is good, that I believe; but what am I? He will do his part for my best good; but am I doing mine? Between him and me all is well; but how stands the case between me and him? This is the question of the soul in its better moods. "Work out your own salvation with fear and trembling." But this objec-

tion that I state seems to me to rest in part upon a misapprehension of Universalism, and in part upon a condition of things for which Universalism is not responsible.

The only universal restoration that I either believe or preach is based upon the assumption of universal obedience. Universal redemption is simply individual obedience universally applied. Just as strongly as any of our differing brethren about us, do we preach the necessity of a religious life; nay, we are inconsistent if we do not urge this law of rectitude more earnestly than most; for to us there is no way of escape from the just recompense of reward. Death does not save us. No eternal circumstance or condition does. Salvation is conscious obedience to God, not deliverance from the consequences of Adam's sin, not insurance from the fire of Divine wrath; but growth into the higher life of spiritual oneness with God. And without this growth, this union of the soul with God, we know no salvation such as the New Testament urges upon us as possible, either in this life or in the life to come. But millions die who are not thus saved; what of them? Our answer is, we do not regard this life as a state of probation in any such sense as to limit the compassion of God to this world. God, we have said, is infinitely and essentially good. Most Christians will say this, in general terms; but if you inquire, How long is God good? many will, if consistent, be forced to say, He is good to me so long as I live in this world; good, as far as the race is concerned, for a few thousand years. We do not thus

limit the goodness of God. God is good always, everywhere, in all worlds, and under all conditions. Whether the soul is in time or in eternity, none the less, and no more, is it his child. For God's nature knows no change. The rule of equity with him is the same as when he performed the first creative act, and will remain the same unto the end. God is therefore, in our thought, the sinner's Friend. He sent his Son "to seek and save the lost." He is wise who listens to this kind entreaty; he is foolish who rejects it. He who attempts to set aside the Divine law takes upon himself a fearful responsibility. The purposes and plans of God are not to be lightly treated. This matter of the persistent opposition of the soul to the will of God raises some of the most serious questions that can possibly engage the attention of man. It seems clear that we take with us into the immortal life the moral results of our living here, and that the mere event of dying works no essential change in our spiritual character. If this be so, what ought we to be thinking about, and what manner of people ought we to be? The unconcern and seeming indifference with which many people, who appear to have clearly defined views upon the subject of human immortality, treat this whole subject of responsibility and of the necessity of personal salvation is one of the most confusing and surprising facts in human experience.

In a sermon preached some time ago on the question, Do the Four Gospels Teach Endless Punishment? I use this language in reference to after-death punishment, which expresses my thought as clearly

as anything I can give you: "Leaving the region of hope and promise, we pass to the second general division; here we touch the land of shadows. Our only quotation from Matthew is from chapter x. 32, 33: 'Whosoever shall confess me before men, him will I confess also before my Father which is in heaven, But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.' See also Luke xii. 8, 9. By the side of this declaration of Christ, we place his conversation with Nicodemus, as recorded in John iii. 1–21; on the subject of the new birth, John v. 25, 28. We quote only the last two verses: 'Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice and shall come forth: they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation.' To this list we add John xii. 47, 48: 'And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.' These passages and others of like import are supposed to teach after-death punishment for the unsaved. Perhaps it would be nearer the truth to say that they suggest or intimate such punishment as the fate of the wicked, rather than directly affirm it. But this suffering, however severe or prolonged, must be regarded as the legitimate consequence of an evil life and not any form of external torment."

I do not hesitate to say that the idea of the final recovery of all souls has been too exclusively dwelt upon in some of our pulpits and newspapers for the highest good of the people. But for this there is at least a partial justification in the necessity of the case. Assailed on all sides, they defended their positions with zeal. But extremes in the attitude of religious denominations are nothing unusual. Our Calvinistic friends will hardly deny that in their preaching they formerly put the doctrine of election into a more prominent place than it holds in the gospel, and our Methodist co-workers are not to be condemned because, in their increasing wisdom, they abandon some of the extravagance of their method, and both dress and worship more like other Christians. Experience has taught them, just as it has taught us, that it is not wise for the preacher to trust to the inspiration of the hour for something to say to his people, but that theological schools and deliberate study, and, at times, even the written sermon, are needful to give effectiveness to the ministry. But whatever may have been the demands of other days, the only duty of the hour is very clear. What are the principles on which we rest our hope? Are we incorporating our religion into Christian deeds, incarnating it into righteous living? The kind of love we preach needs to be clothed with spiritual power, and illustrated in the active ministry of a reconsecrated church. And to this end, I rejoice to see, we are working in all portions of our Zion. But there is much, very much, yet to be done before our whole

church shall have taken up these better methods of work, and become quickened by the zeal that ought everywhere to distinguish us.

But this objection to Universalism, that it is too optimistic in its view of the Divine government, and removes certain restraints to holy living, rests in part upon a condition of things for which Universalism itself is not responsible. It is simply a fact, too obvious to be disputed, that a change in the attitude of the mind toward any important religious truth is liable to lead to looseness in thought, and sometimes to irregularity in life. The balance of the mind is disturbed by the faith which it has lost. But what will you do? What can be done? People will not believe what you wish, and if you have their best good at heart, you will not desire they should cling to what is false. Suppose it be true that in rejecting the stricter theology some relapse into infidelity, to whom shall the blame be attached, if blame there is? Certainly not to the new truth that seeks to save them, but to the old error that has misled. We charge a large portion of the religious indifference and infidelity of this time upon the teaching of Tertullian, Augustine, Calvin, and John Knox. It is the natural reaction from their extreme and revolting doctrines.

Shall the leading scientists of our age cease their investigations into the phenomena of nature because such critical study overthrows some of the old superstitions of the world? Shall we exclude the truths of astronomy because astronomical truth has destroyed the old superstition in regard to an eclipse?

Or shall we not rather state the facts as they are, leaving the results with God, all the while taking due heed to the necessity of giving to the world the whole truth, in all its various phases, as fully as we can? So far as popular success is concerned, the peculiar relation which Universalism has been supposed to hold to the historic church is an element of weakness in it.

Protestantism was, at first, simply a new scion grafted on to the old Papal tree. The abuses and usurpations of the Romish Church, and not its system of religious doctrines, were the subjects of criticism. Luther believed in a burning hell and in a live devil, as did also nearly all the other conspicuous reformers of that time. Thus, as one after another the new sects of Protestantism arose, they built upon the essential doctrines of the so-called orthodox system. They thus, in this general way, maintained their identity with the historic church. On the other hand, Universalism not only protested against the abuses of the dominant church, but rejected what was regarded as its essential doctrines. It thus united all these several branches of the evangelical party against it, and seemed to cut itself loose from the historic church. As the case is, we have been for many years the best slandered denomination in Christendom, and even now our considerate friends of the orthodox party hesitate to recognize us as Christians. True, the walls of separation between them and us seem to be crumbling, and we may yet live to see the day when the doctrine of the final restitution of all things

will again take the place in the Christian Church which it held in the days of Origen.

As I turn from this topic, let me say that I consider myself a member of the historic Church of Christ. Into that church I was born, and God willing, in that church I shall die. I belong to the true Catholic Church, the only Catholic Church known of man; of this church Presbyterians, Methodists, Baptists, Episcopalians, Roman Catholics, Unitarians, and all others are alike members, — one family, and only one, if so be we take Christ for our Lord and Redeemer, and his words as the rule of our life.

My friends, it seems to me that I never realized the power of Universalism to bring the soul into harmony with God as I do at this hour. Many times have I talked upon these high themes; I have thought I apprehended the spiritual excellence of this religion of love, but to-day all earth and heaven seem to me full of the glory of God. Our Father who art in heaven, blessed eternal God, we so weak, thou so strong, we so unworthy, thou so holy and good. God be praised for this interpretation of the gospel of his Son; I can work and pray for it with exceeding joy.

In many respects I like Methodism, and in the second sermon of the series I tried to do justice to that most useful denomination; but under Methodism or Arminianism no one can say positively whether anybody is to be saved, since no one is certain that the needful conditions of salvation are complied with in the case of any person. So, too, there are certain features of Calvinism which I greatly admire; but

under this system no one can tell whether he is to be saved, for no one can be certain that he belongs to the elect party. Under Calvinism some are to be saved, and in that particular it has the advantage of Arminianism in being definite as to the salvation of some; but who the some are, or how many they are, no one can say.

In Universalism all this uncertainty is at once swept away. We base our hope upon the government of God and his purpose of grace in Christ. His face is not averted from us, his heart of pity beats tenderly toward the lowest and the worst; there is room in his holy home for us all; and for this faith, this broad inclusive hope, I can work, and, thank God, I can pray. Our brethren in the other churches can work for their religion, but they cannot pray for it; nobody can think of a man praying that the doctrine of endless misery may be true. Think of a man praying that the orthodox idea of God may be found to be correct, so that God may have the infinite pleasure of peopling the world of hell with the beings he has created! To think that three-quarters or nineteen-twentieths of the human race are to be shut out from the favor of God, — nobody can pray for that! Why not? Why are we now so much more sensitive upon these fearful conceptions of God than people seem formerly to have been? Simply because the conscience of humanity has been quickened into a clearer conception of the worth of man. The old errors give way as the new truths present themselves and ask for admission. And if the soul of man as it rises into nearness with

God feels thus the glory of a generous sympathy, it may be well to ask at what stage of its upward growth will it lose this tenderness and compassion, and relapse into disregard; will not these aspirations strengthen as we leave the body of the flesh and enter upon the abode of the spirit? And where does this love of ours, that thus strengthens with our growth, come from but from God? And if the little tenderness in us cannot contemplate without pain unmitigated and endless sorrow, may we not rationally hope that God, himself the fountain of love, has necessitated no such condition? The present popular protest against certain conceptions of the future life is the utterance of the human heart, too long held in bondage by the convictions of the reason. The late war in this country quickened the religious sympathies of millions, until at last, "out of the fulness of the heart the mouth speaketh."

Among the elements of thought which distinguish Universalism we may properly include our views of punishment. We contend that punishment for sin is not arbitrary infliction of torment, but natural, proceeding from the very laws of the soul; and this view seems to be sustained by the better thought of the age, by the conclusions of moral science.

But our sermon is already too long for anything more than this mere statement of fact.

In this discussion, Christian friends, I trust you will perceive that I give you what I think are the doctrines of the New Testament. Universalism, as I understand it, is a religion and not a philosophy.

Philosophy is useful, but religion assumes to be the word of God. You destroy Christianity as a religion when you take the divine or supernatural element out of it. If Christianity be simply the utterance of an uninspired teacher it is not a religion, and whenever this comes to be generally believed its usefulness as a religion is substantially ended. We profess to speak, not in the wisdom of man, but in the wisdom of God. We think we have the words of eternal life.

Seeing, then, how greatly we are encouraged by the present theological outlook, and that the truth of God, as we comprehend it, is finding safe lodgment in so many minds, let us thank God and take courage. But as we thus thank God and take courage we shall do well to remember that there is no argument in favor of the truthfulness of any system of doctrine more effectual with the people, or more acceptable to God, than that which is presented in your own salvation. There is no substitute for personal religion, for a consecrated spirit. Whatever else you may have, but not this, you lack the essential thing. I beg you all, therefore, who hear me this day to consider whether in this respect you are doing the best you are able both for your faith and yourself. To be truly born into the likeness of God is the most valuable gift of this life, and the best preparation possible to the soul for the life everlasting.

The exhortation contained in these closing words from him who though dead yet speaks,

comes to us not only in the language of this discourse, but from his entire life. May his grand illustration of its spirit impress the mind of the reader and incite him to increased fidelity to God and man!

THE END.

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